TWO

SERMONS

ON FAMILY PRAYER,

WITH EXTRACTS FROM VARIOUS AUTHORS

AND A

Collection of Prayers,

SELECTED AND COMPILED

BY THE HON. AND REV. CHARLES STEWART, A.
Minister of St. Armand, Lower Canada, and Chaplain
Lord Bishop of Quebec.

Take ye heed, watch and pray. [illegible]
I say unto you, that if two of you shall agree on [illegible]
thing that they shall ask, it shall be done [illegible]
is in heaven. For where [illegible]
name, there am I in the midst of them. [illegible]
Praying always with all prayer and [illegible]
ing thereunto with all [illegible]
[illegible]

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[illegible]

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The reader is requested to correct the following

ERRATA.

Page 10 Line twelve, erase *I believe.*
Line nine, from the bottom, for *prove* read improve.
11 Line eleven, for *as* read and.
14 Line twenty, after *least* insert a comma.
17 Line first, for *their* read them, and after them insert a full stop.
21 Line nine, from the bottom, after *spiritual* insert life and.
40 Line fifteen, erase the full stop after *purpose.*
Last line read Hebrews before Colossians.
57 Last line for *xviii.* read xxviii.
60 Line thirty, after *was* insert not.
61 Line thirteen, after *spirit* insert I will pray with the understanding also.
68 Line eight, for *through* read though.
Line fourteen, for *other* read others.
69 Line five, from the bottom, for *calf* read calf.
100 Last line read Luke xiv.
111 Line four, read Luke xi.
119 Line eight, from the bottom, for 25 read 52.
128 Line two, for *rule* read relief.
Line five, for *him* read us.
139 Line twelve, after *though* insert there may be some sin.
146 Line twenty, three for *me* read man.
175 Line fourteen, for *saviour* read savour.
189 Line eleven, from the bottom, after *here* insert and.
202 Line nine, from the bottom, for *my* read an.
225 Line thirteen ,for *and* read of.
232 Line first, for *praise* read please.
237 Line thirteen, for *under* read in.
260 Line six, erase *and.*
Line eight, for *the* read thy.
262 Line five, from the bottom, for *xiv.* read xvi.
285 Line seven, from the bottom, for *the* read a,
298 Line seven, for *condemn* read contemn.
306 Line six, from the bottom, erase *Morning Prayers.*
314 Line sixteen, from the bottom, read *anew* after ourselves instead of before commit.
315 Line sixteen, for *profession* read possession.
316 Line five, from the bottom, for *second* read sound.
319 Line five, erase *in.*
320 Line twelve, for *thy* read my.
322 Line four, for *sanctification* read satisfaction.
340 Line twelve, from the bottom, for *detail* read entail.
344 Line sixteen, from the bottom, for *a* read as.
480 Line five, from the bottom, for *sixth* read fifth.
382 Line nine, for *Convention* read Conversion.
383 Line five, for *sacred* read second.
Line thirteen, from the bottom, for *blessings* read business.
384 Line first, for 25 read 35.
Line twelve, for 69 read 68.

ADDRESS

TO THE EPISCOPAL CONGREGATIONS OF

ST. PAUL'S CHURCH AND TRINITY CHURCH,

IN ST. ARMAND,

LOWER-CANADA.

MY DEAR FRIENDS AND PARISHIONERS,

I AM happy in presenting to you the book on Prayer, which I some time ago promised to prepare for you. In it I have taken considerable pains in compiling; yet I am sensible that it is defective in many respects. But I have resolved not to defer Printing it, that you may, without delay, have the use of it; and that this Edition may facilitate my Printing another one with improvements hereafter, if my years are prolonged to me. My two Sermons on Family Prayer have been lengthened by several additions made to them since I preached them. The variety of topics embraced in them, and these being for the most part of a partial nature, must partly account for the plainness of the language; and my desire of affording you useful instruction on the subject of them, must apologize for their not being treated of in a more free and interesting manner. At first I proposed Printing only a selection of Prayers in addition to the Sermons, but in making this selection, I found myself enabled, without much trouble, to furnish various extracts from pious works, suited to my subject and to the practice of true devotion. Persuaded that these would be acceptable to you, I have printed them. Some of them are chiefly explanatory of the service and system of our Church. This I am anxious for your thorough knowledge of, confident that you will like it, and that you will cultivate Godliness in proportion to your increased understanding of it. Far be it from me to be prejudiced against any denomination of Christians, and I can venture to say, that I am [illegible] as almost any man can pretend to

assert it. My heart's desire and prayer is, that all people and nations may worship God in spirit and in truth, and "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." I would avoid hard questions, and commandments and doctrines of men, fearful of encroaching on the purity and the liberty of the Gospel, and on the love of God and man, which is the bond of perfectness. But at the same time, I would walk in the old paths, and point out the good way, which the Saints and heroes of the Reformation, and the Martyrs of our Church, were raised up by God to repair and establish: and standing in them, I would strive to serve the Gospel of our Lord Jesus Christ with zeal according to knowledge.

My sentiments on the subjects treated of in the following extracts, have been frequently heard by you. I am now happy in giving you them in a better shape, and in the language of some of the best and greatest Divines that have ever lived. It is not my speaking or writing to you valuable truths I care so much for, as for your learning them. It is a plain and humble book which I have published, intended specially for your good; and I hope, it will be profitable to all who use it. I have endeavored to make it as useful a Manual of its size as I could, and I have therefore extracted Prayers and passages from the best authors in my possession; but I have to regret the want of a few books which would have assisted me in making this collection more complete. All the Prayers are selected from different publications; and as far as it has been in my power, I have given the names of the respective authors. None of them are taken out of the Book of Common Prayer of our Church, as most of you are already supplied with that most excellent collection and valuable body of Divinity. I must exhort you to use that book (the best one in the world drawn up by uninspired men) diligently, in private as well as in public worship, that you may prove this and all your talents to the glory of God, and to your growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Let me intreat your improvement of this book also. You will find in it Prayers and short discourses or reflections suited to almost every exigence and situation in life, and furnishing you with instruction and aid for your edification in knowing and doing your duty in all the worship and service of God. The principal object I have in view in print-

ing it is, to persuade you to the Family Prayer, and to assist you in the performance of it, certain, that this is a most imperious duty, and that the practice of it will contribute more than any thing else can, to the increase of religion in yourselves and in those dearest to you, and to the enlargement of the kingdom of Christ in the Church, and in your neighbourhood in general. Heads of Families who are communicants in the Church here, and who do not perform it, must not any longer neglect it. They are without excuse for such remissness in their duty. Ample directions, instructions, and assistance, are afforded them, and they must make improvement of them, as they would be worthy partakers of the Holy Communion.

I shall here observe that most of the prayers in this book may be easily adapted to family worship, by nearly changing the number of the parts of speech in which they are expressed, and using the plural instead of the singular number, as for instance, saying, "We" instead of "I," "our" instead of "my," and so forth.

I commit the book to the Press in humble reliance on the grace of God, that it will be profitable to the good of your souls, through his mercy and your diligent use of it. You must work together with me in the care of your souls, and in the service of the Lord; and you must pray for God's blessing on this little work, and on all your and my labours in the Lord, that God may give the increase, and that we may be blessing and bless by and with one another. Pray for us, as we pray for you; and let us assist each other in worshipping God here on Earth, that we may in his good time, worship him together for ever and ever, in his perfect and eternal kingdom. To Him give all honor and praise, through Jesus Christ our Lord, Amen.

Believe me in the bands of the Gospel of peace and love and union in Jesus Christ,

Dear Brethren,

Your faithful Minister,

and affectionate Brother,

C. STEWART.

Frelighsburg, St. Armand, 1813.

SERMON

JOSHUA, 24, 15.

AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD.

THAT men in general are very deficient in doing their duty to God, and themselves, and their neighbours, is an unquestionable truth. This failure is in a great degree, to be attributed to their not considering the ways, and using the means which are particularly calculated to direct and assist them in learning and doing their duty. In preaching we are too apt to neglect pointing out these objects; and our advice is often, therefore, very little effectual to the increase of good faith and works. At present I have chosen for my subject the great duty of Family Prayer. It is an object of such importance, that I am persuaded you will be attentive to it, and I hope that you will reap benefit from considering the duty of performing it; and that you will resolve to practise it.

Prayer is the greatest duty of a Christian. It is the chief means of obtaining Pardon and Grace, which sum up our chief wants. It humbles us, and it glorifies God. It teaches us our dependence on him; and it impresses us with a conviction of what we ought to do, and what we ought not to do—what we ought to desire, and what we ought to shun. It keeps up in us a remembrance of God's power and goodness, and our weakness and sinfulness. It continues and supports our communion with God and Jesus Christ, and the Holy Ghost; and it sets our thoughts and affections on our interests in Heaven and in eternity. These and many more, are the advantages and the reasons urging us to the performance of this duty.

Prayer in the Congregation, in the House of God, is the most profitable way of drawing nigh to him in worship. Prayer in secret, in our closet or chamber, is a means constantly at hand, and a duty always binding on us, of performing service to God; and it is a necessary preparation for engaging in any and all worship, and in duty of any kind,

if we would be blessed in it; indeed, it ought to be continually exercised. Family Prayer is a great and peculiar help to the due performance of the other two descriptions of prayer. It is extensively profitable on many accounts, in promoting our common and eternal interests, our dutiful and affectionate intercourse in society, and our union and agreement together in serving God and having our conversation in Heaven. In speaking of the three descriptions of prayer, I must here suppose their being performed in spirit and in truth, for such worship only is acceptable to God, and profitable to ourselves. They all help each other; and scarcely can we perform one of them without desiring to add the others also to our devotion. But at present, I am to recommend Family Prayer.

Let us consider the duty of performing Family Prayer; the advantages arising from it; and the best manner of performing it.

Man is constituted by God a social creature. He must join with his neighbour, and still more with his family, for providing together with them, for earthly blessings, and in enjoying them together. He ought to do so, also, with regard to Heavenly blessings, and spiritual things. These are of the greatest value to him and his family. They ought therefore to work and sow together, to them, that they may reap together everlasting life, and have one treasure in Heaven. They receive together openly, and in common, mercies and blessings from the hand of God; and they should therefore thank him for his goodness, not only secretly, but also openly and together. In many things they all offend,* often, and together, against God and against one another. They should therefore confess their sins together, and join in prayers for forgiveness. Jesus Christ took upon him their common nature, and died for them all. Therefore, surely and especially, they should all unite in acknowledging him, and praising him for redeeming them from evil and purchasing for them all good things in Earth and in Heaven.

The Apostle, after exhorting us faithfully to keep our Baptismal covenant, says, "Let us consider one another to provoke unto love, and to good works; Not forsaking the assembling ourselves together, as the manner of some is, but exhorting one another."† This advice is as applicable

* James, 3—2. † Hebrews, 10—25.

to the duty of family prayer, as it is to that of joining in public worship. It is enjoined on us by the Apostle in support of patience and perseverance in our duty; and it is offered to us in the passage, in which he particularly cautions us against drawing back to perdition. Family prayer is certainly an excellent means to prevent those who join in it, from falling from their love and duty to God, and to one another; and it is a great help towards strengthening their faith to the saving of their souls. It will assist them in every respect, in pressing forward toward the mark of the prize of the high calling of God in Jesus Christ, and therefore also in drawing near with faith and taking the Holy Sacrament to their comfort. This ought to be received by all the faithful in the Lord. It is the memorial of his death, and of all the benefits which we receive thereby. It is the highest act of devotion, and the most blessed Communion of Saints with Christ, and with one another, in which we can join on Earth. It ought therefore particularly to be prepared for, by all who partake of it; and as all men ought to be preparing for it, at least all the members of every family should join together in this important work of prayer, and especially they who communicate together.

The Head and Father of a family should call his house together, and direct and lead them in the way of holiness. He should do this with more earnestness and attention than *that* which he applies to any *other* object, pursuaded that none other is equally important. In this way he will shew his sincerity in pursuing it; and he will persuade those around him to press towards the same mark. Without his good example, his best precepts will not be attended to. He should instruct his Children in the way of righteousness, and train them up in the nurture and admonition of the Lord; and this nurture and cultivation of good in them will be *best* promoted by their cultivating spiritual things together, praying together, and worshipping together, in one communion and service. Praying together with him for grace to follow that which is good, and to avoid and escape evil; will teach them their duty and shew them their best interests; and daily seeking to God and the riches of his kingdom, will instruct them diligently to serve him and to set their affections on things above, and daily to proceed in all virtue and godliness of living. Fathers are

commanded to teach their children the Commandments of the Lord, and to talk of them frequently, "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;"* and we should speak often one to another of his power and goodness. Family Devotion will enable us to perform these duties with care and profit, and pleasure, better than any other means can fit us for them; and they will be "sanctified by the word of God and prayer."†

In addition to these remarks on the duty of Family Prayer, I shall observe, that Jesus Christ often prayed with his Disciples; and that the Prayer which he has commanded us to use ‡ is expressed in the plural number, which is an intimation to us that we should pray WITH one another, as well as FOR one another.

In considering the advantages arising from Family Prayer, we must at the same time see additional obligations to the duty. Indeed, they are so closely connected, that they cannot well be separately distinguished. The advantages arising from the performance of Family Prayer are certainly great and numerous. The principal benefits proceeding from it we shall endeavour to point out.

Family prayer is a great check against falling into evil, and it is a great help to pursuing good. Praying to be kept from wickedness, and to be strengthened in resisting it, must in our heart, and understanding also, fortify us against it; and add to our spirit in the Lord. It must impress upon us a sense and remembrance of the dangerous and pernicious nature of sin, and a fear of its consequences. *After* praying *before* and *with* a family against all unrighteousness of life and conversation, could a man be speedily guilty of excess in indulging his passions, or of injustice in his dealings with his neighbour, in word, or in deed? After calling on the name of the Lord with his family for mercy and grace, could he soon profane that name, and take it in vain? After praying to God with them, "Forgive us our trespasses, as we forgive *them* that trespass against us," could he bear malice, or hatred, in his heart? Scarcely could a man who worships God with all his house be guilty of any of these things. Scarcely could any of the family fall into such sins, if they sincerely joined in prayer. But if he do fall, through

* Deuteronomy, 6—7. † I. Timothy, 4—5. ‡ Luke, 11—2.

sinfulness and the wickedness of our corrupt nature, what an occasion and opportunity has he for confessing and setting forth repentance, for seeking for pardon, and for confirming himself, and all around him, in greater watchfulness and resistance against sin in future, to the improvement of all concerned, and joined in his humility and devotion! In his family circle he will remind all his house, that, every one when he thinketh he standeth, must take heed lest he fall; and that, except we all repent, we shall all likewise perish.

St. Paul says, "Let not the sun go down upon your wrath." * If your families joined in evening prayer, this would tend more than any thing else to drive out this spirit, and every evil spirit, and to keep the Devil far off, and all his host of wicked fancies or suggestions; and it would especially contribute to keep your soul happy and calm. For "resist the Devil, and he will flee from you: draw nigh to God, and he will draw nigh to you." † And, the ways of true wisdom, or religion, "are ways of pleasantness, and all her paths are peace." ‡

Family prayer must help you in pursuing good. It must *assist* you in considering *what* you *ought* to *do*, and *what* you ought to *desire*; your state here, and your prospects hereafter. Praying that you may grow in love of God, and of his commandments, and of his promises to them who obey him, must increase your resolutions and endeavours to serve him, and to lay hold on eternal life. Praying for these good things with your family, must unite you all in the road and progress, and join you in *assisting* one another, not hindering one another, (as is common in the world) in cultivating good, as well as in checking evil. Praying for the spread of the Gospel, and the increase of Christ's Church, must add to your gratitude in partaking of these blessed privileges and dispensations, and to your care not to despise or to neglect them. Praying for the King, and the government under which you live, must remind you of the protection, and the freedom and the aids, and bounties, which are so remarkably afforded to you by them; and must confirm you in your love of them, and in your allegiance to them. Praying for your minister, and for all your relations, must increase your regard for them, and your happiness in

* Ephesians, 4—26. † James 4—7, 8. ‡ Proverbs, 3—17.

becoming them, and in being esteemed by them. Prayers for those objects, and for those persons and interests of piety, and for the poor, and the afflicted, and for our enemies, not to mention others, must contribute to the increase of good affections, and to the discharge of good offices, in all who join in them. Of course, I mean prayers sincerely and devoutly offered, with a heart bound in love to God and Man, and believing to righteousness, and confessing Jesus Christ our only Mediator and Advocate.

Family prayer gives dignity and importance of a sacred and fatherly nature to heads of families, and adds to their authority and influence in all their advice and commands. It contributes to good order and regularity in a house in many essential points, by calling them and bringing them together in a decent and respectful manner at appointed hours. Especially it is of great advantage in furthering the religious education of children and bringing them up in the knowledge of God and of their duty; so much so, that on this consideration I must particularly dwell.

Bring up your children in the nurture and admonition of the Lord, is the command of the Gospel. Attention to this, and providing for their daily bread, is the chief duty of Parents. By keeping the Lord's day holy, and by regularly performing prayer in the family, Parents would provide for the religious education of their children more effectually than by any other means which can be pursued. Family prayer is precept and example, instruction and increase in all righteousness, afforded and combined together more perfectly than can be embraced in any other mode of shewing forth good faith and works. Being an example in all good things is the first duty of Parents in educating their children. To them especially they should "be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."* In teaching them knowledge, and in making them to understand doctrine, it should be precept upon precept, line upon line, here a little and there a little.† Prayer with them every morning and evening supplies this instruction in an excellent manner, and to a considerable degree; but particularly, it exhibits the example of their Parents, and their faith and piety, in a way

* I. Timothy, 4—12. † Vide Isaiah, 28—9, 10.

[illegible] to their children and to themselves. Oh that parents would consider this; and that you would be an example to your children in prayer and good works!

You will tell them, that, they must worship God, and serve him only; that they must love him with all their heart, and seek first, and before all things, his kingdom: but what effect will this have on their hearts and understandings and lives, if they see you working for the things of this world only, and if they hear you talking of them with more anxiety, and care, and pleasure, than they hear you converse about heavenly things; if you speak to them with more earnestness and deligence about temporal things, than about eternal things; if you do not pray to God—pray with them—and teach them to pray also? If you do not turn to God and his heavenly kingdom in your life and conversation, in your words and works, in prayer, how can you expect them—your children—to turn to him? If you do not pray to God with them, how can you expect them to pray without you? And without prayer, how can they be blessed. They cannot. They will be the children of this world and of darkness, and of disobedience to you, and to God. If you would be blessed in them, or have them blessed in you, you must lead them in the paths of righteousness; you must walk before them, and shew them the way to the cross of Christ, and to the throne of grace, by prayer, and by the mediation that is in Jesus. Shew them Christ going before you, teaching you, leading you, drawing you with cords of a man, with bands of love—with every endearing motive and connecting tie of affection suited to human nature and consistent with divine love and glory, which can induce you to follow. Shew them his love for the lambs of his flock. Follow his example in love, and be a lesson as, example to them in all your conduct, and he will draw them after you. When they see your humility, your faith in him, and love of him, they will be humble also, and they will believe in him, and love him truly. When they see your religion is not words and precepts only, but prayer and practice also, they will pray, "and go, and do likewise." When they hear your earnestness in building on the promises of God, they will lay their foundation there also, and trust only in God. When they know that Jesus is your teacher or Master, and Mediator in Heaven, they will learn of Jesus, and look up to him for gifts and intercession as

the right hand of God. When they observe your obedience, they will obey God, and their Parents also. When they join in prayer with you, and are united in your worship, your prayers and intercessions will be an instruction and an example to them, and an earnest of your love for them and your concern for their everlasting welfare, for your and their happiness and communion with God together for ever and ever. This must bind them in love and duty to you and to God more than any thing else can, and increase your joy of heart and happiness in them to an eternal and inexpressible unspeakable degree. Be this your work of piety and love, your exercise of prayers and good deeds for God and your children, and your reward on earth and in Heaven; and so may they be blessed in you, and you in them. And to God give all the praise.

Similar advantages to those accruing to the mutual interests of Parents and Children by the performance of Family Prayer will arise from it to the benefit of all the members of the family, and to the increase of their reciprocal regard and esteem. This is so obvious that I need not enlarge on it; but in recommending Family Prayer I must not pass over its blessed effects in sanctifying the union, increasing the love, and confirming the happiness of Husbands and Wives in their relationship with each other, which is unquestionably the most important, endearing, and perfect relationship in life, if it be piously maintained and improved. Surely they should assist each other and pray together in support of their common duties, interests, happiness, and welfare, in their family and in the world. Much more should they join together in providing for their spiritual welfare and their united happiness in Heaven and Eternity. What are all earthly ties in comparison with spiritual and heavenly bands of affection! What is temporal life and happiness with each other, in comparison with eternal communion of perfect love and joy! Oh! that they would raise and fix and unite their affections in setting them on things above, and in living to the glory of God and to their own eternal happiness. Let them then encourage and assist each other in all godliness, "which is profitable to all things, having the promise of the life that now is, and of that which is to come."* Let them join together in Prayer,

* I. Timothy, 4—8.

prayer is the chief means to godliness, and to the increase of every blessing. Let them be united in devotion and praise to God only. So shall they be with regard to God and each other and all things blessing and blest in this life and the next, in time and eternity, now and for ever.

St. Peter exhorts Husbands to dwell with their wives according to knowledge, and the instruction of the Gospel; and he reminds them that they should regard each other as heirs together of the grace of life; and that their conduct should be so ordered to each other that their prayers should not be hindered.* Here he intimates that they should pray together; and that this must have a good effect on their hearts and lives. For their encouragement, and for the encouragement of you all, to join together in prayer, I shall sum up my proofs of the advantages arising from Family Prayer in the words of Jesus Christ to his Apostles. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them."† Nothing can add to the powerful reasons for uniting in prayer contained in these words; therefore meditate on them, and keep them, and ponder them in your heart. Out of it then, good things will proceed; and you will speak to the glory of God and your common happiness in family prayer and worship.

We have considered the duty of performing Family Prayer, and the advantages arising from it. The best manner of performing it we shall defer the consideration of till a future opportunity. At present, however, let us recollect the principal reasons which have been mentioned to persuade you to the duty; and let me exhort you to proceed to the practice of it.

You have considered that as you join together with your family in the prosecution of worldly works, and in the enjoyment of temporal blessings, so you ought to unite in devout exercises of the heart and spirit, in glorifying God and humbling yourselves, in seeking first his kingdom and righteousness, and in laying up treasure together in Heaven,

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* I. Peter, 3—7. † Matthew, 18—19, 20.

and in praising him, and thanking him for many and great mercies and bounties, jointly received and shared by you. You have considered that as you often offend together against God and one another, so you ought to join together in praying for pardon and grace—Pardon for the past, and grace to enable you to do better in future. You have seen that Family Prayer is a great check to falling into evil, and a great help to pursuing good; that sincerely joining in it must restrain you from malice, hatred, covetousness, and the indulgence of sinful passions, and from swearing, drinking, and vicious habits in general; and that if you do fall into any sin it calls you to repentance and confession, and renewed obligations of amendment of life and watchfulness, binding on all the family circle, and beneficial to all present; that it cherishes every virtue, promotes good faith and obedience towards God and man, and provokes to love and to good works, to loyalty to your king and country, and love and duty to all your relations, and to all men, and therefore also to your enemies.

You have seen that it is a powerful means to keep you from falling from God, and to assist you in going on to salvation—to the celebration of the Sacrament of Christ, and to the prize of his high calling, reserved in Heaven for all who love him; and that the performance of it will contribute more than any thing else, to the religious education of your children, as it is the very best kind of instruction and example that can be afforded to them; leading them into the ways of grace and knowledge, and of prayer and faith, to the cross of Christ, and to the throne of God. Last of all you saw that it completes the happiness and the benefits of the conjugal union by improving that dearest relationship in life to the most godly purposes of mutual assistance in prayer and praise in all the worship and service of God, and in cultivating one communion of interests and affections in spiritual love, and the joy of treasure in Heaven, and of happiness in eternal life, through one faith, one hope, one covenant, in the Lord Jesus Christ. Be this then your care—the care of your own souls of every thing dear to you, of your duty to God and to one another, and to your family, and especially to the children whom God has graciously given you. Be this your labour of love, and example of the believers. Let me then, finally, exhort you to it, and confirm you in it, as I would

ground to your profit and improvement, and on I would persuade you to worship and serve God—with all your house.

As you would love life and see good days, as you would be happy on earth and in Heaven, as you would be blessing and blest in your families, and be heirs together of the grace of life, enter into communion together with God in Prayer, and join together, and assist one another in offering up the morning and evening sacrifice of devotion. As you would bring up your children in the nurture and admonition of the Lord, and rejoice with them in the day of final judgment and reward; walk with them in the way of holiness, ask with them for pardon and grace, seek with them for good things at God's right hand, and knock with them at the door and gate of Heaven. In your souls rise together to joy and glory there: in your bodies humble yourselves together in the dust, on this earth, from whence you came, and to which you shall return. But souls never die, require Angels' food, heavenly manna, if they would be as the Angels are, and go where they are. The souls of you and your children will feed on the bread of life, come to fountains of living water, be clothed with the robe of the Redeemer's righteousness, if you and your house will serve the Lord. You and they are placed here to acquire these things, and not to take anxious thought about what you shall eat, or what you shall drink, or what you shall put on, or about the vanities and pleasures of mortal life. Train up your children in the way they should go; and when they are old they will not depart from it. When you are gone they will follow you in the path of righteousness; and having finished their course, will join you in mansions of bliss prepared before; for you and them in our Father's house in Heaven—prepared for all who worship and serve the Lord. And their children, your children's children, following after will add to, and increase your praise and joy in Heaven, and in the glorious family of our Lord, and in the perfect communion of Saints above. And children not unborn, nations may spring from you, and end with you, in serving the Lord in Heaven for ever and ever.*—

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* Rise crown'd with light, imperial Salem rise!
Exalt thy tow'ring head, and lift thy eyes!

The father of a family who serves the Lord with all his house on earth, what a boundless, glorious prospect has he before him? Past description! Past our comprehension! "Transported with the view we're lost" "in wonder, love, and praise!"* Can I add any thing to persuade you to serve the Lord with all your house? Surely I need not change the view, reverse the prospect, and shew you what will become of those who serve the world, the flesh, and the devil; the end of their followers; the misery and the torment of hell. Only think of going there, of children following after, of curses upon curses, and accusation upon accusation, pain and misery, without hope or appearance of diminution or end, but expectation of increase, and everlasting punishment. Only remember the rich man there, who wished to send to those he had left behind, lest they should come to the place of torment. Take warning from him; and from what you have heard; and be persuaded by Moses and the Prophets, by one who has risen from the dead, by Jesus Christ, and by all his Apostles and Ministers, to worship the Lord, and to serve him only. Agree together in prayer, in what you ask. Gather together in the name of Christ. Join together and assist one another in worshipping God, and serving him only. Bring up your children in the nurture of the Lord. For his sake, for your own sake, for my sake, serve him. For your children's sake, and children's children, serve the Lord with all your house; that you, and they, and I, may rejoice together in the day of final judgment and reward, and worship and serve God together for ever and ever in Heaven above. Each, every head of a family resolve, conclude with me and Joshua, "As for me and my house we will serve the Lord." Let all flesh be humbled, and the Lord alone exalted this day and forever, Amen.—Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

See a long race thy spacious courts adorn;
See future sons, and daughters yet unborn,
In crowding ranks, on every side arise,
Demanding life, impatient for the skies.—*Pope's Messiah.*

* Addison's Hymn on Gratitude to God.

SERMON II.

JOSHUA, 24—15.

AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD.

IN my former discourse I set forth the duty of family prayer, and the advantages arising from it. I proceed now to consider the best manner of performing it. I shall add a few remarks in answer to some objections which are sometimes made to the use and practice of prayer in general; and I shall conclude with exhorting you speedily to adopt, and diligently to persevere in the performance of so great and profitable a duty as family prayer.

The general qualifications requisite to the due performance of family prayer I shall not point out; neither shall I enlarge on the principal subject matter of family prayer which ought to be used. The same rules with regard to these considerations apply to the several descriptions of prayer. Therefore, as it is my intention to treat of family prayer in particular, I shall not expatiate on general topics. Briefly, however, I shall observe that we should always draw nigh to God with humility and penitence of heart and mind, faithful in the merits and mercies of Jesus Christ, and desirous of being conformed to his holy will, with affections weaned from this world and set on things above, and with charity towards all men. We should confess our sins, and pray for pardon and grace. We should praise God for his great goodness to us and all men; and we should thank him for his manifold mercies and his kind providence extended to us throughout our lives and especially we should thank him for spiritual blessings received through our Lord Jesus Christ. We should pray for daily renewal in his holy spirit, and that we may grow in newness of life, in righteousness and holiness, that we may serve God all the time of our abiding here, and that we may be ready to go to him when we depart hence. We should pray for all our house, and for our dearest relatives, wherever scattered, especially that they may fear and love God all their days.

We should pray for the increase of Christ's Church and kingdom here and every where; and *you* should pray for God's blessing on your minister and on his ministry, that he may grow in faithfulness and diligence and true devotion, and that his labours may be blessed to you: and he should pray for his people, and for their improvement of his services, that he and they may have a joyful account to give in the day of judgment, and that they may receive a perfect reward together in the glorious kingdom of our Lord; which God of his mercy grant to you and me!

St. Paul says, let "supplications, prayers, intercessions, and giving thanks be made for all men: For Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."* Therefore, in public, and in private, and in our families, we should pray for the King and for all that are in authority under him.

Let us consider the best manner of performing Family Prayer.

First, as to the *time* of performing it.—In the morning we should join together in the performance of this first and chief duty as soon after rising as we can well assemble together, that our prayers may precede our work, and that they may be less liable to interruption from worldly occurrences. And here I must recommend early rising as a great means of improving Time—that most valuable gift—and especially on the Lord's day, which day above all others should be precious to us, and improved by us, as we should care for our souls and for heavenly and eternal riches more than for earthly things or any temporal treasure. Again, we should unite in Prayer in the evening, as short a time before any of the family retire to rest as can be made generally convenient, that we may all, as far as possible, finish the day with a general blessing, and lie down with hearts and minds set upon God and Heaven. Further, on the Lord's day, if any circumstance prevent several of the family from attending public worship, they should in the middle of the day, at least, (in addition to morning and evening prayer) gather together in the name of Christ, and join together in family worship. Surely, they should on that day appear before

* 1. Timothy 2.—1, 2, 3.

God, and humble themselves, and glorify him, about the hour in which all good people, every where, are worshipping, and serving him only. On that day they should diligently improve every means of considering one another to provoke unto love, and to good works, exhorting one another not to forsake the assembling of themselves together in the service of the Lord. This last remark and advice will also apply to the celebration of the principal festivals and fasts of the church. They are appointed in conformity to the practice of the primitive church, and of the church in all ages; and they are agreeable to Scripture in the general design of them for the promotion of piety, and to the example of our Saviour himself, who kept the feast of dedication;* which considerations make it superfluous for me to speak of the plain reasonableness and advantage of their institution.

The head and father of the family should be the minister of God in prayer in his own house, unless a watchman of the Lord, especially called and ordained to his service, and to that of his people, be present. The head of a family should be a king and a priest in his own house, for he should rule his people, and lead them in the ways of righteousness and holiness. Precious souls are under his care; and he should pray for them, and govern them, in the fear of God, and in the love of him; and he should unite them all together with himself in prayer and praise. He should with Joshua conclude, "as for me and my house, we will serve the Lord." It was the praise of Abraham that he would command his children and his household after him, and that they should keep the way of the Lord, to do justice and judgment.† Job, we read, sent and sanctified his sons and daughters after their feasting, "and offered burnt offerings according to the number of them all:" for, Job said, "it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."‡ His offerings undoubtedly were accompanied with prayers for them. He was afraid that the gayety of their hearts, in their successive feasting might have betrayed them into evil, and denying God. David after setting up the ark of God, and offering sacrifices, and blessing the people in the name of the Lord of

* Vide John, 10—22, 23, and Doddridge on this text, and on Luke, 9—51.
† Genesis, 18—19. ‡ Job, 1—5.

hosts, returned home to bless his household.* These are signal examples of the duty of family prayer, and that the head and father of the House should perform it. At the same time the office of leading in prayer need not be confined to him. Some times it may be expedient to depart from this rule, indeed necessary; for the regular performance of prayer in the family (whether the head of it be present or not) is the *last* thing that should be dispensed with.

Kneeling is the posture in which prayer ought to be performed; and every head of a family should enjoin it on all his house. We should glorify God in our body, and in our spirit, which are his †; and we should worship him, and serve him, in the whole man. "The mind and body mutually act upon and influence each other; and a negligent attitude of the one will naturally produce indifference and inattention in the other."‡ Considering their union and sympathy, when we draw nigh to God, we should order every gesture and posture of the body in such a manner as shall best express humility and reverence, and at the same time promote correspondent thoughts and affections in the soul. Kneeling marks humility, signifies supplication, and bespeaks earnestness in our prayers. It is natural to the expression of all these feelings. Without it, there is an appearance of the want of them, and *this* even should be avoided in serving the Lord. Accordingly, all nations have kneeled in their worship, even those that have not known God, and Jesus Christ whom he has sent; and, shall not we humble our bodies as well as our souls in the service and adoration of him who "is the true God, and eternal life,"§ in unity with the Father and the Holy Ghost? Scripture calls on us to do so; and we have the examples of Kings and Prophets, and Apostles and Martyrs, falling down on their knees in public and private prayer. Jesus Christ, the son of God as well as the son of man, "Kneeled down, and prayed."‖ More I shall not say to persuade you to adopt this posture in the performance of family prayer, (which is the only one indeed, that particularly marks devotion to God,) and to beseech you to do as well as to know these things, and to follow David in deed as well as

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* II. Samuel, 6—20. † I. Corinthians, 6—20.
‡ Porteous' Letter to the Clergy of his Diocese. § I. John 5—20.
‖ Luke 22—41.

in tongue ; "O come, let us worship, and fall down ; and kneel before the Lord our maker."*

† The use of forms of prayer is expedient for the best performance of family worship as well as public worship, at least in a general point of view. It contributes to unite us in heart and understanding in prayer, and in agreeing in what we ask when we are gathered together in the name of Jesus Christ. A form of sound words assists us in carrying on our devotion decently and in order, according to the command of the apostle ;‡ and it at the same time regulates and promotes our serving the Lord in fear, and rejoicing unto him with reverence. Prejudice against the use of forms is certainly, in many instances, a great check and hindrance to the performance of family prayer ; and therefore, it is a very mischievous prejudice. It is not consistent with Scripture, or with the opinion of many of the most pious men who have ever lived ; and many of these also belonging to different denominations of Christians.

The custom and law of the ancient Jews recommend the use of forms of prayer, of which we have various examples and proofs in Scripture. The Jewish Doctors taught their disciples a particular form of prayer. John the Baptist did the same ; and Jesus Christ has given his disciples a form of prayer.§ In the book of Numbers we find in what

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* Psalms, 95—6.

† I shall here observe, that there may be some sentences in this part of my discourse borrowed from the writings of others, which I cannot exactly distinguish from my own, as a few pages here were written by me some time ago. But in justice to myself and my subject, I must add, that I had not read Bishop Gibson's exhortation to family prayer 'till after my two Sermons were ready for the press. The coincidence of many of the sentiments in them with those of the Bishop, seems to me to call for this remark.

‡ I. Corinthians, 14—40. Let all things be done decently, and in order.

§ We read in St. Luke, that, "one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, when ye pray, say" the Prayer which St. Luke and St. Matthew have handed down to us, and which has always been called the Lord's Prayer. On the occasion of his prescribing it recorded by St. Luke, it is plain that our Lord gave it to his disciples as a form delivered to them for their use, and that they were enjoined by him to say the words which he dictated. On the other occasion of our Saviour's delivering this Prayer, as mentioned by St. Matthew, he was giving general directions on the subject of Prayer, and particularly of secret prayer, and in this instance, perhaps, it was chiefly designed as a perfect example and lesson for us to follow in the exercise of prayer and righteousness in general.

manner and words the priests were commanded to bless and pray for the people ;* and we have the form of prayer which Moses used when the Ark of the Lord set forward, and when it rested.†

In Deuteronomy also we have two forms of prayer enjoined for the use of God's people.‡ David by divine inspiration appointed the book of Psalms for the public service, and some of them particularly for forms of Praise and Thanksgiving. Accordingly we read of Hezekiah's commanding the Levites to use them,§ and of Ezra's renewing this Liturgy after the return of the people from the Babylonish captivity.‖ Our Saviour by joining in communion with the Jewish Church, which used forms, and especially by giving to his disciples the form of Prayer called the Lords Prayer testified in the strongest manner his approbation of set forms. Other instances might be adduced from Scripture in support of them. Also, we know that the primitive Church used them. The objections which opposers to them bring forward equally apply to the use of

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" Our custom is both to place it in the front of our prayers as a guide, and to add it in the end of some principal limbs or parts, as a compliment which fully perfecteth whatsoever may be defective in the rest." *Hooker.*

" That our Saviour did but set men a bare example how to devise prayers of their own, and no way bind them to use this, is no doubt an error. John the Baptist's Disciples, which had been always brought up in the bosom of God's Church from the time of their first infancy till they came to the school of John, were not so brutish that they could be ignorant how to call upon the name of God ; but of their Master they had received a form of Prayer amongst themselves, which form none did use saving his Disciples, so that by it, as by a mark of special difference, they were known from others. And of this the Apostles having taken notice, they request that as John had taught his, so Christ would likewise teach them to pray."—*Hooker.*

" What Jesus Christ said to his disciples, is undoubtedly said to us also. We are therefore here directed, not only to imitate this in all our prayers, but to use this very form of prayer." *Wesley on Luke* xi. 2.

" As to the difference we find in the Lord's Prayer as delivered by St. Matthew and St. Luke, 'tis to be observed that our Saviour spake in the Syriac or vulgar Hebrew, and the Evangelists writ their Gospels in Greek. Now in the Syriac, one and the same word expresses both those different words which the Evangelists use in the same petition, as Debts and Trespasses, &c. So that it is no real but a seeming difference between them ; all the different words being the same in the original language in which our Saviour spake." *Bishop King's Discourse concerning the Invention of men in the worship of God.*

* Numbers, 6—22, 27. † Numbers, 10—35, 36.

‡ Deut. 26. § II. Chron. 29—30. ‖ Ezra, 3—10, 11.

the Lord's Prayer, and to the practice of singing Psalms, which are plainly enjoined upon us in the Gospel of our Lord. The fact is, there may be too much partiality indulged with regard to the exclusive use of forms of prayer, as well as too much objection made to them; but in this country there is certainly, in general, too much prejudice entertained against them; and there is not sufficient disposition to benefit by the use of them. I would therefore advise you all to take the help of the best compositions of the kind, drawn up by the very best of men for your aid and benefit, and for that of all good Christians. Let not any factious or bigoted principle, blind prejudice, or proud conceit, or presuming on the extraordinary influences of the Holy Spirit, deny you the use and the advantage of them; but make improvement of other men's labors, and of all the aids and gifts granted you by God. At the same time I should not wish any head of a family to confine himself to the use of one or more forms of prayer. Especially when extraordinary circumstances suddenly or unexpectedly occur, these ought to be acknowledged and improved upon in the family, and made the subject of prayer.

Signal dispensations of providence, either of judgment or of mercy, ought to be followed by prayers suited to them, and by words spoken in season, and in conformity to the particular situation and duty of the family. On some occasions forms of prayer at hand, may not sufficiently apply to particular cases, and then words especially adapted to these, and to the sentiments and feelings of the family at the time, would greatly contribute to their offering up an effectual fervent prayer. A person in the habit of performing regular prayer, and accustomed to frequent reading of the word of God and pious books, is able in general to make an addition to his usual prayers suited to particular circumstances, especially if these are of an extraordinary and affecting nature. A few plain words heartily offered up in spirit and in truth are sufficient in most cases. At any rate, God is always kind and merciful in not marking the number or the imperfection of our words. "The Lord looketh on the heart."* But for the most part there is time for premeditation, and for the Leader in prayer to prepare himself

* I. Samuel, 16—7.

in some degree, at least in his mind, for expressing himself in words adapted to the particular situation of the family. And it is not the use of any one particular form of prayer which is here recommended, but the use of forms in general, of your own or other men's inditing. Besides, composing them, according to the event of recent occurrences, or in application of new and desired mercies, is an excellent practice, and will be found very beneficial to the spiritual interests of every one who will put it in execution.

In Family Prayer, in general, confession of sins and of faith, praise, and thanksgiving, intercession, and supplication for blessings of a general nature should be offered up, and interests common to all the house, and therefore also to the whole human family, should be principally and constantly attended to. As these cannot essentially vary, they are for the most part best expressed and comprised in forms of prayer. And on *most* occasions of a *particular* nature forms may be found suited to them. To pious men who are not in error and prejudice against them, they will be acceptable and profitable. It is not, however, the exclusive use of forms which I recommend, but I advise you all to esteem them, and use them as excellent means and helps to the due performance of family prayer in general. For your assistance in this respect, I propose printing a selection of them suited to a variety of occasions, and I must beg your improvement of a work specially intended for your benefit. Before I quit this part of my subject, I must request you often to pray to God in secret without the assistance of forms of prayer. In secret worship especially you ought to encourage and practise free and confidential intercourse with God: and using this liberty in secret worship will prepare you for the exercise of it when necessary or expedient before your family.

Further, It is beneficial to every one to commit to memory several good forms of prayer adapted to various occasions; and I should advise the leader in Family Prayer to speak from memory in general, rather than from book. This will assist him in confining his attention to the duty he is engaged in, and it will in some degree contribute to the freedom and fervency of his devo-

tion.* He should always use the Lord's Prayer; and in offering it up all the Family should join with their voices as well as with their hearts, that they may all be earnest in their duty, and that they "may with one mind and one mouth, glorify God,"† at least in this part of their worship. I would guard you by all possible means, against carelessness, forgetfulness, and coldness in worshiping God, and particularly I would caution you against the using of forms in an inattentive, hasty, and unprofitable manner, and falling into those "sins, negligences, and ignorances" of word and spirit to which the use of them is certainly liable. At the same time I must beg the objectors to them to refrain from reasoning from the abuse of them; which fallacious view of them must lead to error; and to remember that every method of Prayer is obnoxious to abuse.

Previous to your family joining in prayer a portion of scripture should be read. This practice embraces many of the advantages arising from Prayer, and the duty of it is built on nearly the same foundation; and it is an excellent means for preparing the heart and mind for the due performance of prayer. "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness."‡ It affords milk for babes, and strong meat for those who are advanced in the stature of Christ—nurture and admonition for us all, provided by the Lord. It should make part of our daily support; and we should partake of it together. It is a special means of edification to all the family who join together in hearing it or reading it. It assists them in profiting at all times by the Word read or preached to them, and by hearing or reading pious books and instruction of every description. It helps education in many respects; even the aptness of children in learning any thing, and especially chief things—religious truths. And these are considerations of no small moment; for many benefit but little by public instructions and divine service in the Church, or any to which they have access, owing to their little acquaintance with the first principles of Christianity, and to their ignorance of the beauty and excellence of

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* The advice here given is not meant to apply to families which use the Liturgy or a variety of prayers and praise in their devotion, in which case the use of books is to be commended.

† Rom. 15—6. ‡ II. Tim. 3, 16.

holiness in all its parts. This would not be the case were they conversant with these things at home, and instructed in the duties and pleasures of religion in their respective families. And some would acquire knowledge and education, and religion, in this way who would scarcely get them in any other way.* In addition to reading the Scriptures, the singing of a Psalm or Hymn would be profitable and pleasant in the performance of Family worship; and I am happy to think that many families here are capable of performing this part of worship. It enlivens and increases devotion and in a powerful and excellent manner it unites the members of the family in glorifying God in their body and in their spirit. Indeed it is the most perfect form and exercise of worship in which families on earth can possibly join.†

Families, as well as individuals, should sometimes add fasting to their prayers. At least when God sends great and awful judgments on the country or the community in which they reside, and especially when a family is particularly visited by a remarkable dispensation of Providence they should join together in Fasting as well as in Prayer before God. Fasting is recommended by Jesus Christ to all his followers. The whole of Scripture, and the practice of all nations, confirm it as a duty. We read in the Gospel of an evil spirit which Jesus Christ said could be cast forth by nothing but by prayer and fasting.‡ Hence we should learn that in extraordinary trials, and when peculiar assistance is needed, we ought to add fasting to our prayers. Besides, as we are too ready to indulge in Feasting sometimes, we ought not to forego Fasting. Holy fasts are more profitable than the celebration of Festivals, in general. They ought certainly to be kept occasionally as well

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* After reading a portion of Scripture it is profitable to use a short exposition of it. Osterwald's arguments of the books and chapters of the Old and New Testaments, with practical observations, is a work better suited to the use of families in general, I believe, than any other commentary.

† "The Church triumphant, and the Church below,
In songs of praise their present union show;
Their joys are full, our expectation long;
In life we differ, but we join in songs
Angels, and we, assisted by this art,
May sing together, though we dwell apart."

Wallace on Edition Poetry.

‡ Mark, 9—Matthew, 17.

of the others, and this also in family devotion as well as in public devotion.

We have considered now the best manner of performing Family Prayer, and I have exhorted you in some degree also to the duties of reading the Scriptures, and of fasting, as these duties ought to make part of our worship. To complete this part of the subject, I must request you to remember all attention whenever you are engaged in Prayer, and to remember that you are then in a particular manner in the presence of God, and occupied in a most serious and important duty, and that if you are negligent in the performance of it your carelessness is of a most dangerous nature, and your prayers will be unprofitable. After praying to God for any particular mercy or dispensation of his Providence or grace you should look to God for an answer of your supplications in the events that follow, that you may see and acknowledge his goodness in granting or blessing your prayers. At the same time, you must always faithfully commit yourself to his will, and patiently wait his good time and pleasure. Not regarding the answer of the Lord to your prayers, nor confessing his goodness in granting them, or in blessing you in them, greatly diminishes your gratitude, and your trust in God and in the efficacy of prayer. Above all things, follow up your prayers with—all things consistent with them, and actions conformed to them, and let your life and conversation correspond with the language of your worship, that you may be justified in your words and words, and that you may do as well as know the word and will of God. "If ye know these things happy are ye if ye do them." Then shall your religion be not a good foundation, your prayers and reading the Scriptures be profitable to all things, and you ready for a joyful judgment, and for an entrance to be ministered unto you abundantly into the kingdom of Heaven. May this be the effect of your worship, and the end of your performance of family prayer, to all who join in it, for the sake of Jesus Christ.

I said I should offer a few remarks in answer to some objections which are sometimes made to the use and prac-

ject of prayer. I shall briefly notice two objections. The one is, the observation that, as God knows our wants, we need not tell him of them, or ask for his assistance. The fallacy of this reasoning proceeds from representing prayer as a duty or service performed to God for his sake, without considering that the chief design of it is to humble us before him, and to bring us to a reliance on his goodness only. We are not called upon to pray to God for the sake of his information or profit, but to make us sensible of our own wants and interests, and of our dependance upon him. It is a means of confirming us in the knowledge and remembrance of what we ought to do, and what we ought not to do, what we ought to repent of and avoid, and what we ought to desire and pursue. It is a confession of his power and goodness, and his loving kindness towards us, and of our faith and gratitude and love towards him; and it leads us to look to him in all our ways, and to the end of them in the world to come. Above all, it is commanded to us by the law of God, to be performed by us; "and the law is holy, and the commandment holy, and just, and good."† Doing his will is the sum of our duty; and his will and glory, and our happiness, in this life and in that which is to come, agree together; and looking to this, and living to him, are the design and end of all faithful prayer; and if we obey God, all things work together for our good as well as for his glory. These things are inseperable, for this is his will and promise.

The other objection which is sometimes advanced against the performance of prayer in answer to which I shall say a

† Romans, 7. 12.

‡ "We do not pray to inform God of our wants, but to express our sense of the wants which he already knows. As he has not so much made his promises to our necessities, as to our requests; it is reasonable that our requests should be made, before we can hope that our necessities will be relieved. God does not promise to those who want that they shall "have," but to those who "ask;" not to those who want that they shall "find," but to those who "seek." So far therefore from his previous knowledge of our wants being a ground of objection to prayer, it is in fact the true ground for our application. Were he not knowledge itself, our information would be of as little use, as our application would be, were he not goodness itself."

Hannah More on Practical Piety.

"I see the goodness of God in appointing *that* [prayer] as a duty which is my greatest advantage; and making it the condition on which I am to expect his benefits, and be assisted, through Christ, to his favour."

Guide to Happiness.

few words, is founded on the observation of the wise king, that "the sacrifice of the wicked is an abomination to the Lord."* Undoubtedly this text is not intended to discourage the wicked from turning to God in prayer, but to represent that praying and worshipping God in form and appearance only, when the heart is far from him, is not acceptable to him. It is an abomination in any one to be praying to God to be kept from temptation and sin, and to be aided in repentance, at the same time that he does not sincerely resolve or endeavour to amend his ways, or to avoid and forsake sin and the incentives to it, but persists in going on still in his wickedness, in following evil instead of resisting it, and in not denying but indulging sinful propensities. It is an abomination to be praying for pardon of sin without entertaining a hearty sorrow for past offences, and a sincere hatred of all iniquity. It is an abomination to be asking for mercy without shewing mercy—for any good or blessing without endeavouring after it—to be expressing love or glory to God, and not to be striving to live in obedience and conformity to his will. But, every wicked man ought to exert himself to act and live in a manner contrary to this, to renounce the world, the flesh, and the devil, and to mortify his corrupt affections. At the same time he should pray to God for assistance in coming to repentance, and in bringing forth works worthy of repentance, for pardon of his great and numerous transgressions, and for a new heart and a new spirit, created to righteousness and holiness. He must do all he can himself, to become a new creature; and trusting entirely in God's help, he must earnestly pray for it. Then his prayer will be a delight to the Lord, and it will avail much—every way—and God will draw nigh to him, and bless his sacrifice. Restraining prayer before God is spoken of in his word as a sign of great wickedness. It is the effect of casting off fear of God, which is the worst fruit of sin, and the last stage of wickedness. I beseech you, depart from evil, and pray to God. In your heart and mind abhor sin, and crucify it: then will your life and worship never be an abomination to the Lord, but a glorious sacrifice, and a praise to him. As a general observation it is a good one, that a man must leave off either praying or sinning. God has put it into your power to come unto him

* Proverbs, 15—8.

by Jesus Christ—to come to repentance, and the knowledge of him.* He does not require impossibilities of you, or expect to reap where he has not sown. But if you do not improve the talents he has given you, the time will come when even that grace which you have, will be taken away from you.† Prayer is the chief appointed means for growing in all grace and godliness. It is the key to Heaven, to all amendment and blessing. Esteem it as the greatest privilege. Cultivate it as your only way, through Jesus Christ, to any good thing. Family prayer is one great branch of it. It has been largely considered by us, and I hope it will be improved by us.

We have considered the duty of performing family prayer, and the advantages arising from it, and the best manner of performing it. Lastly, let me exhort you speedily to adopt and diligently to persevere in the practice of so great and profitable a duty.

You are sensible that as you live together in one family you ought to assist one another in good works, therefore, especially in drawing nigh to God and serving him together, and in walking together in the way of holiness; that parents ought, above all things, to lead their children in the paths of righteousness; and that joining together in family worship will contribute to all this, and to your happiness together on earth and in Heaven, more than any thing else can. Proceed then to the performance of so good a work, and lose no time in adopting and following up a practice so profitable to all who are engaged in it. How to perform it has been pointed out to you; in doing which I have been particular in my directions, owing to my persuasion of the great importance of the subject, and to my earnest desire that you should improve it, and that I may contribute to your everlasting welfare. Nothing essential, I believe, has been omitted by me; but I would caution you against concluding from the length or the variety of my advice relating to family prayer, that a great deal of duty in this respect, or a hard task and a heavy burden are imposed upon you. It is not much that is required of you. Almost all that has been recommended by me is summed up in my intreating you to join together every morning and evening in hearing the word of God, and in prayer, with a little addition to, or

* II. Peter, 3—9.—I. Timothy, 2—4. † Matthew, 25—29.

variation in this service, occasionally, suited to the particular circumstances of the family. Surely this is not difficult, or grievous to be done or borne. As you are persuaded of the duty and the utility of it, put it in practice. If it be a new thing to you, still it is not a hard thing. It may seem strange to you to make a beginning, as the beginning of every profitable work is no small matter. Though, I must "speak this to your shame," with regard to so great a duty being strange to you. Become acquainted, familiar with it, and you will soon find it pleasant and profitable. It may require some resolution at first to begin; but be fully persuaded in your own mind of the duty of it, and be sincere in seeking to God in the performance of it, and you will speedily accomplish it. If it be difficult, exert yourself the more, and the Lord will not fail you. It is a difficulty which thousands have overcome; and the fruit of their labor in the Lord is "the kingdom of God, righteousness, and peace, and joy in the Holy Ghost."* Never be backward or ashamed to confess your Lord. If you are ashamed of your duty to him, and if you do not confess him before men, he will be ashamed of you in the day of judgment, and he will not confess you before his Father which is in Heaven.†

The only obstacle to prayer, and the only reasonable excuse for foregoing this duty, is, indulgence in sin, and carelessness about overcoming it. I have shewn you that you must resist sin and temptations to it; and cultivate sincere repentance, in order to offer any acceptable service to God. You must avoid evil, and pursue good, in order to draw nigh to him. Therefore, heads of families who are living in any habit of sin and careless indulgence in it, are not fit to lead their house in prayer. Their sacrifice, or offering of it, cannot be acceptable to God, or profitable to themselves or their families. But this is the only reasonable excuse for abstaining from it. And what a reason it is? It is choosing to continue in sin, and it is refusing good. It is choosing a curse, instead of a blessing. It is drawing on towards hell. Oh, that such men would consider their ways and repent of them; that they would see their folly and wickedness, and lead new lives, and turn to God in

* Romans, 14—18.
† Vide Mark, 8—38 and Matthew, 10—32, 33.

prayer; that they would fear the Lord, which is the beginning of wisdom, and depart from evil, which is understanding.* Oh, that you would all cultivate repentance! Then prayer is a part of it, a duty of it. It will bring down the spirit of God in your—pardon and peace, and the comforter—the Holy Ghost. He will sanctify you, and prepare you for all good things on earth and in Heaven, and make you in praying together, and in blessing your household.

Serve the Lord with your house, and begin this good work without delay. Your time is short, uncertain. "In such an hour as ye think not the son of man cometh."† And "every one of us shall give account of himself to God"‡ of the time and talents he has bestowed on us, of our improvement of these, and of our care of our own souls, and of the souls in any way committed to our charge. We must take care of them and ourselves while we are in the body, in this world, for "the night cometh when no man can work."§ Then "there remaineth no more sacrifice for sins."‖ There is no place of repentance in the grave. "It is appointed unto men once to die, but after this the judgment."¶ Delay not then any good work, and especially repentance and prayer. Without our own exertions and prayer to God, and his assistance, we cannot be blessed in any thing. Without prayer with our families we neglect the chief means of blessing on them and on ourselves, of being ready for judgment or any trial, and of being comforted or happy in their or our prospects in everlasting life, and in our common interests in eternity. As you would die in peace, depart, and see salvation near you and those around you, those dearest to you, close your eyes on them full of hope of a joyful meeting in a happier world; as, if called upon to give them up in death before your departure, as you would part with them faithful in having one inheritance in Heaven, pray together with them, and work out your salvation together with them on earth. As you would be righteous and prosperous together in your habitation here, and joined together in mansions of bliss hereafter, lovely and pleasant in your lives, and in your interests in death not divided;** be united in worshipping God in your family,

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* Psalms, 111—10.—Job, 28—28. † Matthew, 24—44.
‡ Romans, 14—12. ‖ John, 9—4. § Hebrews, 10—14.
¶ Hebrews, 9—27. ** II. Samuel, 1—23.

and in [illegible] of Saints all the days of your sojourning here below. Lose no time in cultivating these good things—spiritual things—life everlasting. Redeem lost time by making the best improvement of the time that remains to you, and especially by serving God with all your house. Prosecute this good work, and you will soon find the advantages of it. Though it should be but poorly performed by you at first, yet it will do great good to your souls, and to the souls of all that join in it; and perseverance in it will soon accomplish proficiency. Only be sincere in it, in worshipping God in spirit and in truth; and a short time spent in this way will be more profitable to you and your family than any other improvement of your time can be. About ten or fifteen minutes only, morning and evening, will answer every purpose. I have recommended, generally speaking, and will make you fruitful in every good work, and "rich toward God."

Persevere in the work of the Lord, in the salvation of your soul, and of the souls committed to your charge, in serving the Lord with them. Watch, and pray, and faint not. Watch for their souls, "as they that must give an account."* "Do it heartily, as to the Lord, and not unto men; knowing, that of the Lord ye shall receive the reward of the inheritance."† You are persuaded of the importance of this duty, and of the advantages arising from it. Remember then that the greater the duty is, and the profitableness of it, the greater will be your condemnation if you neglect it. And the greater the warning is which you have received to turn away from evil and danger, and the more large the helps and the encouragements are which have been proffered to you to persude you to pursue good, the more you will have to answer for in the day of judgment. Prepare for that day by improving all your knowledge and time and talents in doing your duty to God and your neighbour and yourselves, and especially by performing one chief branch of it in serving the Lord with all your house. If you neglect it, the heathen will rise up in judgment against you; for they had their household Gods, and they paid their devotion to them with frequent prayers and sacrifices. Tyre and Sidon will rise up in judgment against you, yea, Chorazin and Bethsaida also, for the works of the Lord,

* Col. 3—23, 24. † Hebrews, 13—17.

his will and our duty, proofs of this, and his predictions and promises, have gone on multiplying ever since his appearing on earth, and establishing his word, that it must be fulfilled more completely to us than to any who have gone before us. From his word learn your duty, and do it, lest a worse sentence come upon you than on those cities which served not God. Remember the words of the Prophet, in admonition to us as much as the Church in his time, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name," which is a denunciation of God's anger and punishment on those who do not serve him. Beware of this prediction applying to you. Know God now, and call upon him with your family, and be ready with them for a joyful judgment; and this is happiness and blessing to you and them, always increasing in this world and the next. Oh, that men would always pray and not faint †; and that all the members of a family would pray together! Prayer is the chief means of obtaining every blessing. There are no bounds to the promises of God made to the prayer of faith offered according to his will and word. And if two or three are united in it, in the name and spirit of Jesus, its powers are increased, and the blessing on the sacrifice of it is enlarged. Believe the Gospel on this precious subject. Observe its fulfilment in the history of its servants. Rather, be zealous followers of them, and so partakers also with them in the same power and reward.

Serve the Lord with all your house, and all good things will be added unto you, whatsoever is best for you and their happiness in this world and in that which is to come, sufficiency of all good things here, and perfection of them hereafter. He is a kind master, giving plenteously of his best gifts to those who serve him, and who cultivate his friendship—giving his holy spirit to those who ask him; and this is power to do all things, to overcome all things, to possess all things—every thing to the increase of his glory, and the happiness of those who serve him. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things ‡? Turn not away then from communion with him. Cultivate acquaintance with him. "Acquaint now thyself with him,

* Jer. 10—25. † Luke, 18—1. ‡ Romans, 8—32.

and be at peace; thereby good shall come unto thee.* Join together in his worship and service, and you will grow in his grace, and trust in his providence. You will be sure that he will do all things well; and that he will bring all things right at last, in his good time. In this world you will be contented in whatsoever state you are; you will be filled with joy and peace in believing, and you will abound in hope through the power of the Holy Ghost.† And in the world to come you will have "such good things as eye hath not seen, nor ear heard, neither have entered into the heart of man"‡—rivers of pleasure, and fulness of joy—given you at God's right hand for evermore. Press toward this prize of the high calling of God in Christ Jesus with your family, with those dear to you, and they also shall enter into the joys of heaven, and be for ever with the Lord, and together with you be heirs of God, and joint-heirs with Christ; and all shall reign together for ever and ever in the glorious kingdom of God eternal. Serve the Lord then with your house, that he may make you rulers together in his perfect and everlasting kingdom. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."§ Consider what has been said; and the Lord give you understanding in all things.‖ Now, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to him be glory and dominion for ever and ever. Amen."¶

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* Isa. 32—34. † Romans, 15—13. ‡ I. Cor. 2—9.
§ I. Peter, 5—6. ‖ II. Timothy, 2—7.
¶ Revelations 1—5, 6.

AN EXTRACT FROM

A SERMON,

BY ARCHBISHOP TILLOTSON,

ON THE

EFFICACY OF PRAYER.

WHEN we consider the corruption of our nature, the strength of our lusts, and the malice and power of the devil; and compare our weakness with the strength of these mighty enemies of our souls, we are apt to despond in our minds, and our hearts are ready to fail within us. Like the people of Israel when they heard the report of the spies, concerning the strength of the land which they were to conquer, and the terror of the inhabitants, they wish themselves almost dead, for fear of death:—"Would to God we had died in the land of Egypt; or would to God we had died in the wilderness! Wherefore hath the Lord brought us into this land to fall by the sword?—Were it not better for us to return into Egypt?" (Num. 14—2, &c.) Thus we are apt to be disheartened when we look only to ourselves, and consider the power of our enemies; but when we look beyond ourselves, as Caleb and Joshua did, to that presence and strength of God, which was promised to go along with them; if we would but consider those gracious and powerful assistances of God's Holy Spirit, which are offered to us, and are ready to join with us in this holy warfare of fighting against sin, and subduing and mortifying our lusts, we should then encourage ourselves as they did. "Fear ye not the people of the land; for they are bread for us: their defence is departed from them, the Lord is with us; fear them not." (Num. 14—9.) If we would but apply ourselves to God, for the aids of his grace and Holy Spirit, and make use of that assistance which he offers, we should (as the apostle speaks in another case (Heb. 11. 34.) out of weakness be made strong, wax valiant

to fight, and be able to put to flight the armies of aliens. If we would but wisely consider our own strength, "how should one chase a thousand, and two put ten thousand to flight?" All our spiritual enemies would fall before us, and as it is said of the Canaanites (Joshua 5—1.) "Their hearts would melt, and there would be no more spirit left in them." 2 Kings 6, 17. When Elisha's servant saw a host compassing the city of Samaria with horses and chariots, he was in great fear and perplexity, and said "Master what shall we do"? but when upon Elisha's prayer, "the Lord had opened the eyes of the young man, and he saw, and beheld the mountains were full of horses and chariots of fire round about Elisha!" then he took heart, and his fears vanished, because "those that were with them were more than they that were against them." Thus if our eyes were opened by faith, to discern those invisible aids and assistances which stand by us, how should this raise our courage and confidence, and make us to triumph with the Apostle, (Rom. 8, 31.) "If God be for us, who can be against us"? and to rebuke our fears and the despondency of our spirits, as David does, "why art thou cast down, O my soul? and why art thou disquieted within me? Trust still in God": and to say with him, when "multitudes of enemies compass us about, in the name of the Lord we will destroy them." (Eph. 6, 10.) When the Apostle represents to the Christians what enemies they had to contest withal, "we fight not" only "against flesh and blood": that is, not only against men who persecute us, but against Devils, who continually infest and tempt us, "against principalities and powers," &c. he encourageth them against all these, by the strength of God: "Finally, my Brethren be strong in the Lord, and in the power of his might." Thus we should encourage ourselves in God, and animate our resolutions from the consideration of God's Holy Spirit, that Spirit of might and of power, which God is ready to give every one of us, to assist us to do whatever he requires of us. And we have no reason to complain of weakness so long as the strength of God stands by us, and the powerful aids of God's Holy Spirit are ready to join themselves to us.

Let us earnestly beg of God his Holy Spirit, seeing it is so necessary to us, and God is so ready to bestow this best of gifts upon us. Bread is not more necessary to the support of our natural life, than the Holy Spirit of God is to

our spiritual life and strength: and there is no father upon earth more ready to give bread to his children that cry to him, than God is to give his Holy Spirit to those who heartily and earnestly beg it of him. Did we but know how great a gift the Spirit of God is, and how necessary to us, we would not lose such a blessing, for want of asking: but we would be importunate with God, and give him no rest, "ask," and "seek," and "knock," and address ourselves to him with all earnestness, and never give over till our desires were granted.

Let us take heed of "grieving the Spirit of God" and provoking him to withdraw himself from us. And there are two things chiefly which provoke God hereto.

I. If we resist and quench the motions of his Spirit, and be incompliant to the dictates and suggestions of it, we affront the Spirit of God, which is given us for our guidance and direction, when we will not be ruled, and governed, and led by it; we thrust the Spirit of God out of his office, and make his presence useless and unnecessary to us; and this causeth him to go away grieved from us.

II. If we harbour and entertain any thing that is of a contrary quality and nature to him, and inconsistent with him; and of such a nature is every lust and corruption that is cherished in our souls. The Spirit of God is the best friend in the world: but as friends have the most tender resentments of unkind usage, so the Spirit of God is of a most tender and delicate sense, and cannot bear unkindness, especially such an unkindness as to take into him the greatest enemy he hath in the world: for there is no such strong antipathy in nature, as there is between sin, and the Holy Spirit of God. The Spirit of God cannot endure to dwell in an impure soul. If we would have the Spirit of God abide with us, we must give no entertainment to any lust; we must banish the love of all sin for ever out of our hearts: for if we harbour any lust in our bosom, it will be to us, as Delilah was to Sampson, it will sensibly "bereave us of our strength: the Spirit of God will depart from us, and we shall be like other men."

And lastly, God's readiness to afford the grace and assistance of his Holy Spirit to us, to enable us to the performance of our duty, and the obedience of his laws, makes all wilful sin and disobedience inexcusable. Let us not pretend any longer the impossibility, or insuperable difficulty of our

duty, when so powerful an assistance is offered to us. If any man come short of happiness for want of performing the conditions of the gospel, it is by his own wilful fault and negligence; because he would not beg God's grace, and because he would not make use of it. If any man be wicked, and continue in a sinful course, it is not for want of power, but of will to do better. God is always before hand with us in the offers of his grace and assistance, and is wanting to no man in that which is necessary to make him good and happy. No man shall be able to plead at the day of judgment, want of power to have done his duty; for "God will judge the world in righteousness;" and then I am sure he will condemn no man for not having done that which was impossible for him to do.

God hath done enough to every man to leave him without excuse. St. Paul tells us, that the blind heathens should have no apology to make for themselves. Next to the being of God, and his goodness and justice, I do as verily believe it, as I do any thing in the world, that no man shall be able to say to God at the great day, Lord, I would have repented of my sins, and obeyed thy laws, but I wanted power to do it: I was left destitute of the grace which was necessary to the performance and discharge of my duty: I did earnestly beg thy Holy Spirit, but thou didst deny me. No man shall have the face to say this to God at the great day: every man's conscience will then acquit God, and lay all the fault upon his own folly and neglect: for then "every mouth shall be stopped," and "God shall be justified in his saying, and overcome when we are judged."

ON THE DUTY OF
PUBLIC, FAMILY AND PRIVATE PRAYER.

[*FROM THE WHOLE DUTY OF MAN.*]

HAVING given you the several parts of prayer, the next thing to be considered is, where we ought to pray: and here it will be found our duty to pray both in *public* and *private*. Those prayers are most acceptable to God, and most necessary for us, which are offered in *public assemblies*; because they have these advantages above private devotion, that God is most honored and glorified by such

addresses; and a sense of his Majesty is maintained in the world, somewhat suitable to his most excellent greatness and goodness, when by outward signs and tokens we publish and declare the inward regard and esteem we have for his divine attributes: for private prayer is only piety confined within our breasts; but public prayer is piety exemplified and displayed in our outward actions: it is the beauty of holiness made visible; our light shines out before men, and in the eye of the world; it enlarges the interest of godliness, and keeps up a face and sense of religion among mankind. Our Saviour promises his special presence to such assemblies, and hath appointed a particular order of men to offer up our prayers in such places of worship. Besides, we may expect greater successes, when our petitions are made with the joint and unanimous consent of our fellow-christians, and when our devotions receive warmth and heat from the exemplary zeal of pious ministers. Whoever thinks justly must be sensible, that private religion never did in fact subsist, but where some public profession of it was regularly kept up: he must be sensible, that if public worship was once discontinued, a universal forgetfulness of that God would ensue, whom to remember is the strongest sense and preservative against vice; and that the bulk of mankind would soon degenerate into mere savages and barbarians, if there were not stated days to call them off from the common business of this life, to attend to what is the most important business of all, their salvation in the next. These considerations should make all good christians frequently attend the public worship in the house of God. Therefore it is to be wished, that they who have opportunities, and are not lawfully hindered, should endeavor so to regulate their time, as to be able constantly to attend on prayer at church; for, as those who have leisure cannot better employ it, so they must have but little concern for the honor and glory of God, who neglect such opportunities of declaring and publishing his praise before men. In a word, public worship is the great instrument of securing a sense of God's providence and of a world to come; and a sense of God's providence and a world to come is the great basis of all social and private duties. One thing more I beg leave to mention. Though you should be a regular attendant on the service of the church; take care, that your deportment out of church be correspondent to your behavi-

out in it; otherwise, you will do religion more disservice, than if you were its open and avowed enemy.

The next christian duty is FAMILY PRAYER. Every master of a family is answerable to God for the welfare of those souls that are under his care. Nor can I well understand how a sense of religion can be maintained in a family without the exercise of daily devotion in it. Families are but little societies, as societies are larger families; and therefore religion, which is confessedly the best bond and cement of union in states and larger communities, is likewise so in little domestic governments. It is therefore incumbent upon those, who preside over a family, to impress a sense of religion upon those who are beneath them. By this method we are best able to confirm and establish children and servants in the practice of their christian obligations. If ever then you would have your children to be dutiful, and your servants faithful; if ever you desire your small community here should join hereafter with the great congregation of men and angels in heaven; be sure to cultivate the spot of ground committed to your care; teach them to look up to God in every step of their conduct; impress upon them, and keep alive in them, by repeated prayers, a manly, serious, and devout frame of mind. From a neglect of doing this, it comes to pass, that our youth, as soon as they launch out into the world, fall an easy defenceless prey to those professors of iniquity, who go about seeking whom they may devour; that they become proselytes, from the best religion the world was ever blessed with, to no religion at all; and that those, who should be the flower of the nation, are too often the very dregs of it. This devotion must be also remembered at our meals: for we ought to beg the blessing of God upon those good creatures provided for our use; since it is by the word of God and prayer that they are sanctified to us. Natural religion itself teaches us thankfully to acknowledge the benefits we receive; and this particular instance of it hath sufficient ground from the example of Christ and his holy apostles, all the evangelists declaring that our Saviour blessed and gave thanks before meat; the same St. Luke relates of St. Paul; and even St. Paul himself speaks of it, as the known practice of the church among christians in his time.

But this performance of public prayer can by no means excuse a man from the other duty of PRIVATE PRAYER, which

ARTICLE.

[illegible] God [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible]

meditation, and other devout exercises. Though we have formed our purposes, as we think, ever so strongly, and doubt not but that we shall be able to resist every temptation; yet if we do not daily apply ourselves to the throne of grace for strength and influence, and support, there can be little hopes that we should make any great progress or advancement in christianity; but on the contrary, it is much to be feared that such a neglect will bring us insensibly into a state of carelessness and indifference to these matters, if not entirely to a worldly, sensual, or vicious life.

Where, let it be remarked, our whole duty is made up but of *three* things; that a man live *soberly*, with respect to himself; *righteously*, with respect to his neighbour; and *piously*, with respect to God. Supposing now, that a man takes care of doing his duty to himself and his neighbour; yet, if he makes no conscience of piety toward God, in what sense can he be said to have done his duty, or to live virtuously? truly in no sense; because, as to one third part of his duty, he is a notorious offender. For, though he be not unjust, though he be not debauched; yet, wanting piety toward God, he is impious; and this will as certainly condemn him, as either of the other sins. Therefore, one of these two things must be made appear, that is to say, that there may be such virtue as will recommend us to God without piety, or that there may be piety without ever praying to or worshipping God; neither of which I believe was ever imagined: or, it will follow, that where there is no praying, there is no virtue, and consequently no salvation for such as neglect that duty. Devotion is as necessary a means to preserve the union between the soul and God, in which our spiritual life consists, as meat and drink is to preserve the union between our souls and bodies, by which our natural life is supported. So we may every whit as reasonably expect to keep our bodies alive without the constant and daily use of eating and drinking, as we can expect to keep our souls alive to God, without the constant and daily exercise of prayer. But as to the proper time in which this duty ought to be more particularly performed, that must be regulated according to the leisure every one can find from the duty of his necessary business or calling; yet this duty must never be neglected at morning and evening, and we may all lift up our hearts to God in some pious ejaculation in every work throughout the whole day.

AN EXHORTATION TO PRAYER.

[FROM THE CHURCH.]

PRAYER is the very life and soul of religion, without which it is impossible to become holy in this world, or to attain to a life of happiness in the world to come. It is for want of consideration that any person or christian family can live in the disuse of this necessary duty. The most unlearned must know, that they depend upon the goodness of God's providence for their health and strength, and for all the comforts and conveniences of life. Men may toil and labour incessantly in the business of their calling; yet all their industry and care, without the divine blessing, will be abortive: For *except the Lord build the house, their labour is but lost that build it. And it is but lost labour, that we haste to rise up early, and so late take rest, and eat the bread of carefulness.* Psalm cxxvii—2, 3.

Many are our spiritual [illegible] as well as our bodily necessities; we are not able of ourselves to withstand those manifold temptations, which are likely to beset us; we can do no good things without the assistance of the holy spirit. "We are not able," as our church expresses it, "to walk in the commandments of God, and to serve Him, without His special grace;" therefore it is meet, right, and our bounden duty, to pray constantly for pardon and peace; for strength and a disposition to do His will; for His blessing and protection by day and night; for an happy [illegible] and a glorious resurrection to life eternal.

O! that there were such an heart in all of us, that we would fear the Lord, and serve Him with our whole hearts, that it might be well with us, and our children for ever! The words of the wise man are very striking in *Proverbs*, 3—3. *The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just.*

What an unsafe and dangerous condition must they be in, who live as it were without God in the world; who do not seek for His aid and protection in this life, or shew any regard for their future and eternal welfare? Who have not in their houses so much as the form and appearance of religion; where children and servants, instead of being called

to daily prayers in the family, have hardly an example set them of retiring for private devotion. The state of such heathenish families must be truly deplorable; I know not how they can enjoy any peace or comfort or hope to thrive in any of their undertakings. Surely they have little thought how they should be able to answer for such notorious impiety at the last day, when they shall stand before the judgment-seat of Christ, there to give an account how they have performed the commands of that gospel which teacheth us, *that men ought always to pray, and not to faint*, Luke, 18—1. *to pray without ceasing, and in every thing to give thanks*, I. Thessalonians, 5—17, 18.

On the other hand, they that daily worship God with sincerity of heart in their families, and in their closets, will find great comfort from such a practice even here, besides those unspeakable rewards which they will receive hereafter. God will bless and give his angels charge over them; so that no evil shall befal them, neither shall any plague come nigh their dwelling. He will grant them the continual comforts and assistance of his holy spirit, to direct them in the way wherein they should go, and to bring them to everlasting life and glory at the end of their journey. Therefore "thou art inexcusable, O man, whosoever thou art," that neglectest to serve thy God to the best of thy power and knowledge.

Let none pretend they have not time to pray to God every day in private, or with their families.—For, does not God give us all the time we have? Is it not His hand that keeps us in health, and *upholds our souls in life*? Does not the man of business, and the poor labourer, depend on God for strength to go through their daily round of labour? Therefore interest as well as gratitude calls upon all men, in every state, to acknowledge the bounty of their heavenly father, and continual dependence on His power and goodness.

Abraham had abundance of cattle, and a great deal of ground to look after, but yet he *made his children and his whole household serve the Lord*. Gen. xviii. 19.

Joshua was ruler over all Israel, and had always a multiplicity of business upon his hands, and yet he declared this pious resolution, *As for me and my house we will serve the Lord*, Josh. xxiv. 15.

Holy David though he had the cares of a crown upon his head, yet *constantly prayed to God, morning, evening, and*

[illegible] day, Psal. lv. 17. And in another place he tells us, *he was resolved to walk in his house with a perfect heart, that none should be his servants but such as would be godly and religious*, Psal. ci. 2, 6.

And Cornelius, though a Soldier, was yet *a devout man*, and found time to *pray to God always with all his house*, Acts x. 2.

We may be assured of this, that it is not time lost which we spend in God's service; for He will repay and make it up to us; and we shall, sooner or later, find to our comfort, that if we have been *stedfast and abounding in the work of the Lord, our labour shall not be in vain in the Lord*.

But were we sure to lose some wordly advantage, or to incur any danger on account of doing our duty to God; yet under such circumstances, we must adhere to, and resolutely persist in it. The history of Daniel to this purpose is worthy our serious attention, *ch.* vi. when he was threatened with the loss of his life, if he offered any petition for thirty days, yet he would not be deterred from performing his duty to his great Creator and Preserver, but continued according to his Custom, *to pray to God three times a day*. For this he was cast into the den of lions; but how wonderfully did God preserve his faithful servant, by shutting up the lions' mouths, so that they did him not the least hurt; He who was with Daniel will be with all those who conscientiously wait upon Him; that they shall in the end suffer no loss or harm. And as Daniel, instead of losing his life, was by this means promoted to higher honour, so those who make a conscience of serving God as they ought, are high in God's favour, and shall certainly reap some great benefit and advantage by it.

It has been observed by many good men, that to begin the Lord's day well, and to spend it in a religious manner, is the sure way to prosper in the following week; and that things can never go well with those who profane and mis-spend this holy day; and it is equally true, that they who begin and end every day with serious prayer, may hope for God's blessing to prosper them day and night, and to order all things so to go with them, as shall be best and most for their good. But if any neglect this duty, and either go to work in the morning, or to rest in the evening, without having prayed to God, such may justly expect to fall into some sin, or to have some unfortunate accident hap-

[illegible] families; for we are never safe from sin or danger, without the care of God's providence; and prayer is the only way to engage the Almighty to take care of, and preserve us, that no evil shall befal us, neither shall any plague come nigh our dwellings.

Besides, as all of us have immortal souls, and an eternity unto provide for, we cannot surely think it much to spend a few minutes every day, in setting forward the important work of our salvation.—Shall we labour for the meat that perisheth, and yet take no pains for the meat that endureth to everlasting life?

Can we hear or read these words of our blessed Saviour, and not be moved? *What shall it profit a man, if he shall gain the whole world, and lose his own Soul?* Mark, 8—36.

Let us consider the hazard of going into an evil world, without having implored the blessing and protection of Him who keepeth us from evil, who preserveth our going out and our coming in.

Let us consider the manifold dangers to which we are exposed in the night, when sleeping and defenceless: Who of us dare to *suffer our eyes to sleep, or the temples of our head to take any rest*, before we have sought and begged for His protection, who neither slumbereth nor sleepeth. *I laid me down and slept*, said the Psalmist, *and rose up again, for the Lord sustained me*, Psalm, 3—5. And again, in Psalm, 4—8. *I will lay me down in peace, and take my rest: For it is thou, Lord, only, that makest me dwell in safety.*

Ye Fathers, and ye that are Masters of families, consider those terrible words of the Prophet, *Pour out thy fury upon the families that call not upon thy Name*, Jeremiah, 10—25. Consider also how the Apostle exhorts you to *bring up your children in the nurture and admonition of the Lord*, Ephesians, 6—4.

And ye that are young, acquaint yourselves betimes with God, in all the ways of holy address, and in all the duties of the sanctuary and the closet: Be not so foolish and unworthy as to forget your maker and gracious preserver, when he is most mindful of you, "when the candle of the Lord shines about your tabernacle," and you are enjoying the health and strength and sweetness of life.

Let others, who are thoughtless and have destruction, dote upon and follow the deceitful pleasures and vanities of the

world; Let them run into the arms of [illegible], who begins to look up to God, and seek Him not for the [illegible] of their youth; but say, and adhere stedfastly to [illegible] resolutions; "As for me, I will serve the Lord, and will make it my principal care and study to keep His commandment from my youth up.—Lord, I will be thine—I have chosen thee for my happiness and my portion for ever; Whom have I in heaven but thee; there is none upon earth that I desire in comparison of thee."

"Lo, they that forsake thee shall perish, but it is good for me to draw near to God; to begin and end my days in His fear, and to His glory."

Finally; let it be our constant endeavour in every age and state of life, to mind the ONE THING NEEDFUL, *and to do the Work of Him that sent us, while it is day.* Let us walk in all the ordinances of the Lord blameless, not forsaking the assembling ourselves together as the manner of some is. Let us strive above all things to please God, and daily implore his favour, direction, and blessing, while we live—that when we die, we may be found meet, through the merits of Christ our Saviour, to partake of those unspeakable joys, which he has purchased and prepared for all his faithful and obedient servants.

A SERIOUS EXHORTATION TO THE GREAT DUTY OF

FAMILY PRAYER.

This Exhortation is taken from "SERIOUS EXHORTATIONS," published by the Society for promoting Christian knowledge.

DEARLY BELOVED BRETHREN,

AS many of you as are masters of families, you ought very seriously to consider your duty in regard to that relation you bear to the several members of them: For as every family is a small society, united together in the strictest bands of Unity; so each of you, as master of his own, must look upon himself as answerable for the defects that shall be found in it: And therefore, upon a religious account you must think yourselves concerned not only to take care that your whole family be ordered agreeably to your most holy

[illegible] ; but also that every particular member of it be [illegible] to the constant performance of his duty to God ; [illegible] to this end, let me exhort you to let no opportunity [illegible] of bringing your whole family, or at least as many of them as can conveniently be spared, to worship the Lord your God in the public congregation. And this you should not only do every Lord's day, but even when at other times there shall be prayers in your parish church, you should so order your affairs as to be there yourselves, or otherwise engain one at least, if not more of your respective families, in their several turns, to be there ; that by that means the public devotion of one member, may happily bring down a blessing upon the labourious endeavours of the rest : But besides this you must take especial care that morning and evening prayer be constantly used in your families.

The great advantages that will attend this holy practice, are altogether sufficient to recommend its performance ; For if you believe that God is infinite in power, that it is He that "killeth and maketh alive ; that bringeth down to the grave and raiseth up ; against whom† there is no wisdom, nor counsel, nor understanding ?" For, as the wise many speaks, "even the hearts of kings are in his hand, as rivers of water, and he turns them which way soever he pleaseth." You must apprehend from hence, that he cannot want ability to answer your petitions ; so that if there remains any scruple, it must relate to his will ; but even of this you have not so much as the least reason to doubt, because you have his veracity and truth engaged to you for his readiness to do you good ; and if you ask as you ought, you shall receive : For "all things whatsoever ye ask in prayer, believing, ye shall receive."‡ And agreeably to these most gracious promises, you have many instances of the great regard God has been pleased to vouchsafe to the [illegible] of his faithful servants, even in things superior to nature ; and therefore could not be supposed to proceed from any other but God himself : Thus when *Elias*§ "prayed earnestly that it might not rain, it rained not upon the earth for the space of three years and six months ;" but upon his asking the contrary, "the heavens gave rain, and the earth brought [illegible] her fruit."

[illegible] Samuel, 2—6. † Proverbs, 21—30. ‡ Ibid. Ver. 1.
‖ Matthew, 21—22. § James, 5—17.

Prayer, in general, is of such vast Advantage to the Sons of Men, that it is the Fountain of all the Good they enjoy; and as one of the Ancients observes, the very End and Complement of all Blessings; it opens the Treasury of Heavenly Favours, that makes Way for them to descend upon us Mortals here below; and can any Duty be more advantageous? Nay, shall we not, upon our Neglect of it, be utterly inexcusable? Especially since our God, in his infinite Goodness, has made our asking an "indispensable Condition of obtaining his Blessing; so that you will find no duty required in the whole Scripture, to which you are more closely and earnestly pressed, and in which you are more sensibly encouraged, than this of Prayer. And indeed, if we consider this Duty in regard to ourselves, and our Well-being, we cannot but esteem it the greatest advantage, as well as the greatest Honour to be thus admitted with free Access to the Throne of Grace.

And because you will most certainly find this Duty, when sincerely performed, productive of the most solid Joy and Satisfaction, inasmuch as you will find it adds Wings as it were to the Soul; by Means of which, she will easily mount into Heaven itself, the holy City of our God; and happily meet there with the most ravishing Pleasures and Transports of Delight: For this Reason, I most earnestly beseech you to be very diligent and careful in this Duty.

But farther: As you may have many Concerns to manage in this World, for the comfortable Support of the respective families you are Masters of; so you cannot possibly take any more effectual Method to bring down the Blessing of Heaven upon your honest Endeavours, than by constantly calling your families together every Morning and Evening, to this important Duty of Prayer; for God alone being the sovereign † Disposer of all Things in Heaven and Earth, how can you with any Reason look for the happy Influence of his good Providence upon your Labours, whilst you pass by him unregarded, and never implore his Blessing upon the Work of your Hands? Nay, how can you in your sober Thoughts expect that you should be "blessed in the Fruit "of your ‡ Body, and in the Fruit of your Ground; in the "Fruit of your Cattle, the Increase of your Kine, and the

* Matt. vii. 7.
‡ Deut. xxiii. 4.
† Psalm cii. 19.

"Flocks of your Sheep;" when you manifestly neglect to make Application, as you ought, to Heaven for it? and thereby provoke God to send upon you "Cursing, Vexation and rebuke", in all that you set your hand unto; because of the wickedness of your doing whereby you have forsaken him."

And since it is most evident from holy Scripture, that God is the Fountain of our well-being † as well as being itself; that it is to Him we owe our ‡ Lives, & the Preservation of them; that it is from him comes "every good and perfect Gift §;" that it is He alone who is the Giver of all those Blessings, which we either do or can enjoy; how inconceivably miserable must we apprehend that Man's State who by an apparent Neglect of this great Duty of Prayer, does, as much as in him lies, withdraw his Dependence upon Heaven and refuses the most gracious Offers of those manifold Blessings which are in God's Power alone to bestow? All Temporal and Spiritual Mercies are entirely in his Hand; and can you with any just Reason expect what you will not so much as pray for? Nay, will not your neglect of praying for them be looked upon as a tacit Refusal of them? since God, as has been already observed, has made your asking in Prayer, an indispensible Condition of receiving: And can you possibly desire a Condition that is easier? Nay, is it not next too impossible but you must embrace it, especially when you duly consider the terrible Threats and Denunciations of God's Fury against those that will not call upon his Name; together with the most desireable Happiness of those, who by a constant, diligent, and pious Application to Him in Prayer, have prevailed with him to prosper their Endeavours, and to guide and direct them in all their Ways.

But there is yet another Consideration of great Weight, to persuade to the constant Discharge of this Duty; and that is, what will be the fatal Consequence of the Neglect of it when you come to answer in another World, for all the Omissions of your Duty in this: The Terrors that will then sieze upon you will be, so very great, that you will most passionately wish, when, alas! it is too late, that you had been zealous and careful in your Duty. Then you will find that no Excuses of any frivolous Nature will avail

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* Deut. xxviii. 20. † Ver. 11.
‡ Acts xvii. 28. § James i. 17.

you; when the several Members of your Families will all unanimously testify your neglect, and bring you into eternal double condemnation. Let this Consideration therefore have its due Effect upon your Hearts, while it may be serviceable to you, by bringing you to a due Sense, and, as the happy Consequence of that, to a constant Practice of this Duty; and by that Means enable you all to answer for your several charges here with Joy, and not with Grief. And that there may be nothing wanting for your Encouragement in this blessed Work, you will find Forms of Morning and Evening Prayer added to this Exhortation; which I earnestly beseech you to make use of in your Families, and that out of a due Regard to the Favour and Blessing of God here, and the happiness of your immortal Souls hereafter; which, that you may happily obtain, is the fervent Petition of,

Your affectionate Friend, &c.

ON FORMS OF PRAYER, AND THE EXCELLENCE OF THE LITURGY.

[FROM MR. RICHARD HOOKER.]

OF all helps for the due performance of Public Prayer, the greatest is that very set and standing order itself, which framed with common advice, hath both for matter and form prescribed whatsoever is herein publicly done. No doubts, from God it hath proceeded, and by us it must be acknowledged a work of singular care and providence, that the Church hath evermore held a prescript form of Common Prayer, although not in all things every where the same, yet for the most part retaining still the same analogy, so that if the Liturgies of all ancient Churches throughout the world be compared amongst themselves it may be easily perceived they had all one original mould, and that the public Prayer of the people of God in Churches thoroughly settled, did never use to be voluntary dictates, proceeding from any man's extemporal wit.

No man hath hitherto been so impious as plainly and directly to condemn prayer. The best stratagem that Satan hath, who knoweth his kingdom to be no one way more

shaken then by the public devout prayers of God's Church, is by traducing the form and manner of them to bring them into contempt, and so to shake the force of all men's devotion towards them. From this, and from no other forge, hath proceeded a strange conceit, that to serve God with any set form of Common Prayer is superstitious. As though God himself did not frame to his Priests the very speech wherewith they were charged to bless the people; or as if our Lord, even of Purpose to prevent this fancy of extemporal and voluntary prayers had not left us of his own framing one which might both remain as a part of the Church Liturgy, and serve as a pattern whereby to frame all other prayers with efficacy, yet without superfluity of words.

[*From Bishop King's Discourse concerning the Inventions of Men in the Worship of God.*]

I think it is certain, that our Saviour and his apostles prayed by a form; for they joined in the worship of the temple and synagogues, which consisted in psalms, as I have already shewn, and in some certain forms of prayers added to them, and constantly used in their daily service, as we learn from those that give an account of the Jewish worship at that time.* Now our Saviour and his apostles being frequently present at their service, both in the temples and synagogues, 'tis manifest they approved the manner of addressing themselves to God in a set form of words. But our Saviour has put this matter out of all dispute with impartial men, by prescribing a form to his disciples, when they desired him to teach them to pray as John taught his disciples. For we find his way of teaching them was by directing them to wait for the impulses of the Spirit, and immediate inspiration from God, of what they were to offer up to him: We do not find him saying, When ye pray, speak what shall then come into your minds, or what shall be given you in that hour, without taking thought about what they should say; as he did in another case, that is, when they should be brought before governors and kings for his sake, Mat. x. 19. But in addressing themselves to God, he pre-

* Much to this purpose might be urged out of the Rabbins; but the author thinks it fit to confine himself to scripture.

scribed them a form of words, and commanded them to use it, Luke xi. 2. And he said unto them, When ye pray, say, Our Father which art in heaven, &c. Here is an express command of Christ to his disciples, to use these words when they pray, Our Father, &c.—a command for the use of a form, so plain, that it is impossible to express it in clearer terms.

No worship is acceptable to God, that is not offered to him in spirit and truth, John iv. 24, and therefore the scripture recommends to us prayers in and by the Spirit; but that praying with the Spirit, doth not signify extemporary, unpremeditated prayers, or exclude forms, will appear from 1 Cor. xiv. 15. I will pray with the Spirit, I will sing with the Spirit, I will sing with the understanding also. Here we find singing with the Spirit, as well as praying with it; and whosoever sings otherwise, doth not worship God as he ought; but though we are obliged to sing with the Spirit, yet we must and ought to sing in the congregation, with a set form of words, and therefore for the same reason, though we pray with the Spirit, we may pray by a set and prepared form of words. The most spiritual songs consist of a set form of imposed words, and so may the most spiritual prayers. Praying therefore with the Spirit in this place, is so far from meaning, or being an argument for the use of extemporary unpremidated prayers, that it is rather an argument against them. For either we are obliged by it to sing to God in extemporary hymns, or we are not obliged to pray to him in extemporary prayers; since it is unreasonable to interpret singing with the Spirit, in one sense, and praying with the Spirit in a contrary.

'Tis very observable that even those who composed their prayers and hymns by immediate inspiration did not generally offer them to God in the congregation till they had first reduced them into a form. Thus David first penned his psalms, and then delivered them to be sung, 1 Chron. xvi. 7. and 'tis probable the prophets, 1 Cor. xiv. 26, did the same, for they are supposed, every one to have a psalm, a doctrine, a tongue, a revelation, &c. that is, to have them ready, and reduced into form for the use of the church when they came together. That this is the meaning of having a psalm, &c. in this place, will appear very probable, not only from the words, which naturally import this, and can hardly be otherwise interpreted, but like-

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Likewise from the apostles making a difference between what these prophets had prepared, and what was revealed immediately at the time of their being together, verse 30. If any thing be revealed to another that sitteth by, let the first hold his peace. Which shews that these psalms, &c. were to give place to such as were immediately inspired. So far were these inspired men from countenancing an extemporary, unpremeditated way of serving God, except where there was an immediate revelation for it. Inasmuch as God has not expressly forbidden all extemporary prayers, I would not be understood by this to condemn all such as unlawful. There may be some men, (though not very many,) able to express themselves significantly and decently extempore; and there are some occasions that require it even in public; and on these occasions, when a man has not time allowed him to reduce his desires into form before he offers them, he may depend on the assistance of God's Spirit, as we may in all other cases of necessity, or at least hope for pardon of course to our infirmities. But to depend on that Spirit, and neglect the means God has given us to provide ourselves, looks so like tempting him, that we ought carefully to avoid it. Good men who make a conscience of secret prayer to God, and have grown up in a constant discharge of this duty, do by degrees fall into a form even with themselves; for how much soever their prayers were extempore at first, yet having continual occasion of praying to God for the same things, they find in time that there is but one best way of expressing the same things; which necessarily leads to a form.

The doctrine of the unlawfulness of praying by forms, is no such indifferent thing, that we may safely indulge men in their own sense about it; since it is very apt to puff them up, and make them take false measures in judging of their own condition and of the influence of God's spirit upon them.

We know that all good men have the spirit of God, and are guided and influenced by it in the whole tenor of their lives; we make no doubt but they are assisted by him in their prayers, but no less in forgiving an injury, or resisting a temptation; and his influence on a good man's mind is rather greater and more sensible in these and other acts of religion than in prayer. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temper-

nace, are the fruits of the spirit, Gal. v. 22. And it is principally by these we ought to conclude that we have this spirit. But the opinion of the unlawfulness of forms of prayer, on a persuasion that the spirit of God enable every child of God to conceive with the heart, and express with the mouth suitable desires, entitles every one to God's spirit in some measure, that is able to express himself in apt and fluent words, though without the other graces of the spirit, and exposes every one to despair, that is not able to do this, as looking on himself to be destitute of the spirit, though otherwise meek, humble, and charitable, and endowed with such graces as are much more certain signs of his presence. Nay, so far are many deluded by this opinion, that they judge themselves or other children of God, and in his favour, according as they are more or less endowed with this gift, without respect to other qualifications. And I dare appeal to yourselves, whether some very immoral persons guilty of gross and scandalous crimes, have not been eminent for this gift of prayer? And whether such persons are not apt to flatter themselves that they are the children of God, and endowed with his spirit, notwithstanding all their wickedness? And it is impossible either to convince these persons of their mistake, or to comfort poor ignorant people, dejected only for want of this gift, whilst they are possessed with this opinion of the unlawfulness of forms.

Which opinion ought not to be countenanced or indulged as an indifferent thing because it has been a great hinderance to secret devotion: every Christian ought at least twice a day to address himself to God in secret prayer; but a great part of the world cannot do it without a form; children and ignorant persons are at a loss for words, and even other people are often not able to find them readily, especially when wearied, dull, or indisposed as is sometimes the condition of the best Christians; this makes secret prayer, at least a constant regular course of it, uneasy to most that are absolutely against all use of forms, and it occasions too many to neglect it, which otherwise would not: And as for children and ignorant people amongst those of this persuasion, I am well assured many of them never bow their knees in secret to God; and several of those that are grown up are forced to speak aloud, or cannot pray at all, which is against the nature of secret prayer; and exposes not only the persons that use it to the censure

of hypocrisy, but the duty to contempt. 'Tis on this account that the pious custom of training up young people to a constant course of devotion, in their morning and evening secret prayers, is too universally laid aside among you, as I have found by experience, and for the truth of the observation I dare appeal to all of the dissenters. On the contrary, I am well assured that there cannot be a more effectual or easy method to revive and continue this regular and constant use of secret prayers, than to oblige every one to some certain forms every morning and evening, which they may not omit, whatever other prayers they use. But this can never be done whilst the opinion of the unlawfulness of forms prevails; and therefore all good people are obliged to oppose it, as they would retrieve the constant use of secret prayers; which shews that this is no indifferent matter as the objection would suggest, but of great weight, and fit to be contended for.

[FROM BISHOP NEWTON.]

"A precomposed form of prayer—is so far from obstructing or quenching our devotion, as is pretended, that it rather assists and inflames it; the matter and the words are both prepared to our hands; we know before what is to follow that we may lawfully join in it; and no other attention is required but to raise our affections. And let me ask, is not the spirit of the congregation equally stinted, whether the Minister pray in an extemporary, or in a composed regular form? And which is the more fit and proper for the people to receive, a form of prayer from the wisdom and authority of the whole Church, or to depend upon the discretion of every single Minister?"

"But a precomposed form of prayer is not only liable to no just objection, but hath besides several advantages to recommend it. It is more for the honor of Almighty God, expresses more reverence and devotion, preserves greater propriety and decency of language—It is likewise more for the edification of men, as well as for the honor of God. For who can question which is likely to be most instructive and edifying, hasty conceptions or studied compositions;" the productions of an individual, "or

the wisdom of the church prepared and digested into form and order? It is better not only for the people, but the Ministers too; for as it prevents any vain ostentation of their talents in the more learned, so it supplies the more ignorant with what perhaps they could ill compose of themselves.—Moreover, it better establishes and secures the unity of faith and worship; hinders the heterodox from infusing their particular notions in their prayers, which is perhaps the most artful and plausible way of insinuating them; reduces all the Churches to an uniformity, prevents any disagreement or contradiction in their petitions, and instructs them, as they worship the same God, to worship him with the same mind and voice."

ON THE EXCELLENCE OF THE LITURGY.

[FROM BISHOP NEWTON.]

"It is a great excellence of our service to have so many short distinct petitions. They are thus rendered more fit and easy to be remembered and repeated. Our Liturgy in this respect may be compared to a string of pearls, every one valuable, but altogether almost inestimable. If the whole was disposed in one continued prayer, though it should not be tedious, yet it would keep our minds upon the stretch too long together; whereas, these little and pauses give relief, our souls recover breath as it were, and we return to worship again with new spirit and vigor.

"The variety of our service is another excellence in the composition of it, and contributes much to the keeping up of our attention and devotion. A sameness in any thing soon satiates and wearies us; and it is as difficult to keep the mind as it is the body long in one posture. But by the beautiful intermixture of prayer and praise, of supplication and thanksgiving, of confession and absolution, of hymns and creeds, of psalms and lessons, our weariness is relieved, our attention is renewed, and we are led on agreeably from one subject to another. The frame of our Liturgy is somewhat like the frame of the world; it is order in variety, and though all the parts are different, yet the whole is consistent and regular."

"What renders it yet more excellent is its compass,

heedlessness.—There is nothing that relates either to ourselves or others, nothing that concerns us either as men or members of society, nothing that conduces to our happiness in this world or in the world to come, but is comprehended in some or other of the petitions—It is easy, while the Minister is reading it, to appropriate and apply any passages to ourselves and our own case. A great deal is expressed, but more is implied; and our devotions in our closets and in our families, we cannot better perhaps express than in the words of our Liturgy; it is so suited to all ranks and conditions, and adapted to all wants and occasions."

"The congregation have particular reason to be pleased, as they have a larger share in our service than in any other whatever: and the Minister and people mutually raise and inflame each others devotion. It is a singular privilege, therefore, that our people enjoy, of bearing so large a part in our service; and it is this that properly denominates ours, what really none else is, a Book of Common Prayer."

"In a word, our Liturgy is in every respect excellently contrived and fitted to promote true devotion. The language is so plain as to be level to the capacities of the meanest, and yet the sense is so noble as to raise the conceptions of the greatest. The manner too in which our service is performed is worthy of the matter; our vestments are suitable and becoming and the very emblem of holiness, for as St. John saith "the fine linen clean and white is the righteousness of the saints;" our ceremonies neither too many, nor too few, such as may excite and cherish, and not such as may distract and dissipate our devotion. All things are done, as the Apostle would have them done, "decently and in order;" and if our piety is not eminent and conspicuous in proportion to our advantages, it is because we are wanting to ourselves, not because our church hath been wanting in making proper provision for us."*

* It has been uniformly observed by me that when persons not educated in our Church have conformed to her service, and have joined in its performance, they have soon become sensible of the advantages of a Liturgy and that in proportion to the good use they have made of it their partiality to it has increased. And those only who piously join in the use of it can be acquainted with its excellence and with the advantages of our system of Worship. The Reviser.

On the Duty of Kneeling during the Performance of Prayer.

The late excellent Bishop of London, Dr. Porteous, in a letter which he addressed, in May, 1804, to the clergy of his diocese, thus enforces the duty of kneeling:—

"For many years past I have observed with extreme concern, in different churches and chapels, both in the metropolis and in various parts of the country where I happened to be present, a practice prevailing (and evidently gaining ground every day) of a considerable part of the congregation sitting during those parts of divine worship where the rubric expressly enjoins every one to kneel. It may be thought, perhaps, that the posture of body in offering up our prayers, is a circumstance too trival to deserve such serious notice as this. But can any thing be trivial that relates to the Almighty governor of the universe? Does not every one know too, that the mind and the body mutually act upon and influence each other; and that a negligent attitude of the one will naturally produce indifference and inattention in the other? Look only at the general deportment of those who sit at their devotions, (without being compelled to it by necessity) and then say whether this remark is not founded in truth and in fact.—I shall be told, perhaps, that there are some denominations of christians that stand, and others that sit at their devotions. It is very true, and they must be left to judge for themselves: but my concern at present is with members of the Church.—Our Church in her admirable form of public prayer, allows, in different parts of the service, the different postures both of standing and sitting; which with her usual wisdom and discretion she adapts to the respective circumstances of those particular parts. But where the solemnity and importance of our supplications require it, there she positively enjoins the posture of kneeling; and to disobey that injunction, is unquestionably an offence against the discipline and usage of that venerable Church to which we have the happiness to belong."

"It is also contrary to the practice of the best, and greatest, and wisest men, both before the promulgation of the gospel and after it.—The exhortation of King David in the 95th Psalm, which we have adopted into

our liturgy, is "O come let us fall down and worship and kneel before the Lord our Maker." When Solomon dedicated his magnificent temple to God, he kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards Heaven, while he poured forth one of the most sublime and affecting prayers that ever fell from the lips of a man. It was the custom of the prophet Daniel to kneel upon his knees three times a day, and pray and give thanks unto his God. Our Saviour himself in his last agony, kneeled down and prayed; St. Stephen in his last moments kneeled down and prayed for his murderers; and St. Paul, when he took his last solemn leave of his brethern, kneeled down with them on the sea shore, and offered up his petitions to heaven for their everlasting welfare."

"After these injunctions of the Church and these examples from scripture, no one I think, who calls himself a christian, and a member of the Church, will (unless prevented by illness or infirmity) refuse to kneel down before his Maker. But if you perceive any part of your congregation, habitually neglecting so to do, I must request you to represent to them in forcible terms, the great impropriety and indecency of such a practice. It is very possible that they may have fallen into it from mere thoughtlessness and inattention, and considered it as a matter of very little importance; but you will, I hope, endeavor to convince them that it is in reality a very serious offence against the Majesty of Heaven, and the decorum and solemnity of public worship. It is evidently inconsistent with that profound reverence which is due to the great Creator of the universe, and that deep humility and contrition which become such wretched sinners as we all are, in a greater or less degree, in the sight of God. It strikes, in short in my apprehension, at the very root of all true devotion; and ought therefore to be vigorously resisted before it has gained too much strength to be subdued. If it is not, if it is suffered to go on without control, there is too much reason to apprehend, from the progress it has made within these few years, that it will in a few years more become an universal practice, and that you will see the whole of your congregation sitting during [illegible] part of divine service.

THREE CANONS OF THE CHURCH ENJOINING ATTENTION TO DIVINE SERVICE.

CANON 1603, I. JAMES 2.

The choice of Sidemen, and their joint Office with Churchwardens.

The Churchwardens or Questmen of every Parish, and two or three or more discreet persons in every Parish to be chosen for Sidemen or Assistants, by the Minister and Parishioners, if they can agree (otherwise to be appointed by the ordinary of the Diocese) shall diligently see that all the Parishioners duly resort to the Church upon all Sundays and Holy-days, and there continue the whole time of Divine service; and none to walk or to stand idle or talking in the Church, or in the Church yard, or the Church-porch during that time: and all such as shall be found slack or negligent in resorting to the Church (having no great or urgent cause of absence) they shall earnestly call upon them: and after due monition (if they amend not) they shall present them to the Ordinary of the place.

CANON 1603, I. JAMES 1.

A Reverence and attention to be used within the Church, in time of Divine Service.

In the time of Divine Service, and of every part thereof, all due reverence is to be used; for it is according to the Apostle's Rule, "Let all things be done decently, and according to order." Answerable to which Decency and Order, we judge *these* our directions following: No man shall cover his head in the Church or Chapel, in time of Divine Service, except he have some Infirmity, in which case, let him wear a Night-cap or Caif. All manner of persons then present, shall reverently kneel upon their knees when the general Confession, Litany and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed

Book of Common Prayer; And likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly Reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and Gestures, their inward Humility, Christian Resolution, and due acknowledgement that the Lord Jesus Christ is the only Saviour of the World, in whom alone all the Mercies, graces, and Promises of God to Mankind, for this life and the life to come, are fully and wholly comprised. None, either Man, Woman, or child of what calling soever, shall be otherwise at such times busied in the Church than in quiet attendance to hear, mark and understand that which is read, Preached or Ministered; saying in their due places, audibly with the Minister, the Confession, the Lords prayer, and the Creed; and making such other answers to the Public prayers, as are appointed in the Book of Common Prayer: Neither shall they disturb the Service or Sermon by walking, or talking, or any other way nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause.

Loiterers not to be suffered near the Church in time of Divine Service.

The Church-wardens or Questmen, and their Assistants, shall not suffer any idle Persons to abide either in the Church-yard or the Church Porch during the time of divine service or Preaching; but shall cause them either to come in, or to depart.

Meditations and Ejaculations to be used in going to Church.

[FROM DR. WARREN'S SELF EXAMINANT.]

As you go to Church, meditate that you are now going to the Courts of the Lord, and to converse with the Great God by Prayer, and to hear his Majesty speak to you by his Words, and to receive his Blessing on your Soul and Body, and the honest Labour of the Week following.

Consider also what an invaluable Felicity it is for you to have these excellent Opportunities of Religion afforded you to repent in, when others have been cut off suddenly and by an untimely Stroke of Death.

Consider again, that it will not be long before you are called to give an Account how you have spent your precious Time; whether you have served God duly, and as you ought to have done. O how will you wish then that you had spent your Time better, than every Word of your Prayers to God had been a Thousand, and that your whole Time and Pains had been laid out upon Religious Duties?

You may consider again, how happy you are to be in Health and Strength, and capable of serving God, when your poor Neighbour lies sick on his Bed, and wants the Limbs, or his Senses, and is not capable of using these blessed opportunities.

Say then with thyself by the way, with holy David, as the Hart brayeth for the Rivers of Waters, so panteth my Soul after thee, O God: My Soul thirsteth for God, even for the Living God; when shall I come and appear before the Presence of God? For a Day in his Courts is better than a Thousand elsewhere. I had rather be a Doorkeeper in the House of my God, than to dwell in the Tabernacle of Wickedness: Therefore I will come into thy House in the Multitude of thy Mercies, and in thy fear will I worship towards thine holy Temple.

When you come into the Church-Yard, then consider, Here lies such a dear Friend of mine. Time was when he was as healthful as myself, but now he is dead and gone, and I must shortly follow. This should put into your Mind a great many pious Thoughts of your own Death, of judgement and of Eternity, the consequences of Death; and should make you pray with the Psalmist, Teach me, O Lord, to number my Days, and to apply my Heart unto Wisdom.

When you enter into the Church, it is time to recollect the Preacher's Advice, Eccles. v. 1. 2. Keep thy Foot when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools; for they consider not that they do evil.

Be not rash with thy mouth, and let not thine Heart be hasty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy Words be few.

An Extract from the WHOLE DUTY OF MAN, shewing, that it is in every man's power to take that care of his Soul which the Gospel requires.

The great plea, that men do generally make for the wickedness or carelessness of their lives, is this; "It really is not in their power to live up to such a state of holiness and virtue, as the law of God obliges them to; grace is in them too weak, and their natural corruptions too strong, for their ever being in a capacity, without more assistance from God, to live strict and religious lives: conversion is the work of God, and cannot be wrought by a man itself; and therefore till God shall please to come upon them with an irresistable power of his holy spirit, they must be contented to live as they do; nay, they must unavoidably live so." Now it is readily granted, that without God's grace no man can do any thing; and we grant likewise, that it is very probable their circumstances may be such, that it is not morally possible, unless they had greater strength and more grace than they have on a sudden to live as they ought to do; for their bad principles are really more powerful than their good ones; but yet in the mean time, we must needs tell them, that they are not more stocks and stones. How much reason soever they have to complain of the infirmity or degeneracy of their natures, yet some things they can do towards the bettering of them: for instance, though they cannot on a sudden conquer the inward bent and inclination of their minds so as to hate all sin, and to delight in virtue; yet they must needs confess that they have a power over their outward actions; they can as well direct their feet toward the church, as to the house of gaming, or drinking or lewdness: their eyes will serve them as well to look upon a bible, or a serious discourse about religion, as to read a scurrilous and a profane book: it is as much in their power to yield their ears to the reasonable advice of their sober friends, as to the mad harrangues of the dissolute company they keep. These things they must needs acknowledge they can do, if they will: nay, and they can do more than this; for (if they please) they may give

themselves time to consider and think of what they read or what is said to them, or what their own experience or observation of things will suggest to their minds; and they can further (if they please) add to their consideration, their prayers to almighty God to direct them, to assist them, to strengthen them, and though it is certain that all this without God's especial grace will not be effectual for their regeneration and conversion; yet, if they will but do as much as this comes to, we can assure them, that in time they shall have this especial grace, which they now want. In the same proportion that they use and employ those gifts and powers, which they at present have, God will increase and enlarge them. And the truth of all this is confirmed to us by that memorable saying of our Saviour, which we find in his mouth at several times and upon several occasions: To him that hath, to him shall be given, and he shall have an abundance; but from him that hath not, shall be taken away that which he hath. Let it then, above all things, be our great and constant endeavour to make him our friend, who is the best of beings, the sovereign good and happiness of all his creatures, and the fountain and foundation of all our comforts and enjoyments in this life, and of all our hopes and expectations in that which is to come. Let us make religion the great business of our lives, and while we have time and opportunity, let us prepare ourselves by a life of virtue and righteousness, for that great account which we must one day give. Let not the pleasures and vanities of this world, which will shortly have an end, make us unmindful of the great and momentous concers of eternity. There shall in no wise enter into that holy place any thing that defileth, neither whatsoever worketh abomnition, or maketh a lie; but they which are written in the Lamb's book of life. And those only are the good and virtuous, who have kept themselves from the polutions of this wicked world, and have led a life of piety and renewed obedience towards God, and of love and charity toward their neighbours.

Extracts from Mr. Nelson's Practice of True Devotion.

ON FERVENCY OF SPIRIT.

"BE FERVENT IN SPIRIT."

In order to this purpose, I shall offer to you some considerations, which I beg you to make trial of, as necessary means to keep this holy fire bright in your minds.

I. *The Exercise of God's presence.* When a Soldier engages his enemy in the presence of his Prince, he fights with greater courage and bravery. When a christian prays, converses, or follows his calling, with an actual sense that God sees him, and is privy to all his thoughts, it is impossible he should be negligent or unconcerned. No; the sense of God's all-seeing eye animates him with care and diligence, and with this prospect he endeavours to do every thing that may please him best. If you would be secure of a general and effectual means to pray with devotion, to converse with reserve, to follow your profession with diligence, and to govern your passions, and to resist the temptations that assault you; remember always that God is present with you; endeavour to preserve the sense of it upon your mind, and accustom yourself to the exercise of it. And if, when you have any occasion offered of practising any virtue, or mortifying any passion, you have not a sense of God's presence upon your mind, immediately reflect upon it and place God before you, and you will quickly experience that fervour of spirit, and that readiness of mind, to serve God upon all occasions, which is so important in our spiritual life.

II. In the ordinary actions of your life, and in the occasions of practising any virtue, or avoiding any sin; 1. Consider what God requires from you. 2. Promise to perform it. 3. Put your resolution into execution without delay. Now all this may be done almost in a moment of time, and you must immediately, without putting off, set about this practice. First then, I recommend to you to consider in all your actions, and in those occa

done I have mentioned, what it is God requires from you, and what is most pleasing in his sight. Alas! how much are you to blame when you act with rashness and precipitation; when you pass hours and whole days in different actions, which succeed one another, without considering what it is God requires from you, without consulting his will and pleasure, in order that the action, and the manner of it, may be such as shall approve of? Let the example of holy David prevail upon you for the future, to set the Lord always before you. From time to time lift up your heart to him, whose eyes run to and fro throughout all the earth; and say to him, Lord what wouldst thou have me to do? Speak Lord, for thy servant heareth. In the second place, having thoroughly understood your duty, and the manner of performing it; that upon such an occasion patience ought to be exercised; that we ought not to fix our eyes upon such an object; and that we ought always to pray with reverence and attention, &c. Upon such convictions, we ought immediately to resolve to practice what appears to us most acceptable to God. And then, in the third place, we must, without delay, put in execution what we have resolved. O! how important is this advice! Do not rest in the bare knowledge of your duty; do not satisfy yourself with some faint resolutions of Practising it; but without losing any farther time, perform what you have promised and practice what you have resolved.

If it is an opportunity of doing any good, this opportunity will quickly pass through your hands; and if you do not take care you will let it slip, and be apt to say, as many other negligent christians do, I will do this good upon another occasion. But alas! we ought not after this manner to abuse the grace of God, and to squander away those opportunities he gives us for our improvement. The proverb says, We must strike the iron while it is hot, and take time by the forelock.

You are well acquainted with your duty in this particular, and you are engaged to perform it; why then alas! do you defer it? This opportunity will never come again and time slides away; your good inclinations may decrease, and your zeal may abate; nay, the grace of God may be withdrawn, if you do not make a present use of it.

If the occasion relates to any sin, it is still more danger-

cus, after knowing it, and resolved to avoid it, to stand still and do nothing. In such circumstances let no time be lost. You have, it may be, entered upon a discourse that reflects upon your neighbour; break off immediately. You have resolved not to look upon such an object; do not amuse yourself in thinking of it, and dispute no longer with yourself, whether you shall look upon it or no.

And in the same manner put in execution the other resolves you have made. The longer you defer in such cases, the greater danger and hazard you run: for the resolution being not at first put in practice, by degrees the strength of it declines; the charms of the object appear more tempting; the pleasure of it begins to creep into your heart; so that the temptation grows stronger, your appetites rebel and your purposes stagger, and you are surprised to find yourself in so little time upon the brink of ruin. Now, whence does all this proceed? Why purely from deferring to practice your good resolutions, from delaying immediately to resist the temptation that attacks you.

III. Religious Meditation. It is found true in experience, that they who apply themselves to this method are most zealous and fervent in the discharge of their duty, most faithful to God in the day of trial and temptation, and most ready to embrace all opportunities of doing good. Now whence does this proceed? The truth is, their minds being so frequently employed in meditating upon divine subjects, in considering the importance of everlasting salvation, the advantages of christian perfection, the folly of sin, and the wisdom of being religious, these thoughts, which they have entertained themselves with, easily return into their minds; and they find their hearts more warmed with the same fervers they experienced during their exercise of devotion. They then called to mind those great truths which formerly have made so deep an impression in their Souls, which serve them as a bridle to restrain them from evil, and as motives to animate them to every thing that is good, and as a sovereign preservative against all the attacks of their spiritual en ; which ought to make you sensible of the great advantage of religious meditation, in order to make you zealous in the service of God, and to keep your minds firmly bent to please him to the utmost of your power.

Farther; if you would keep a lively sense of God upon your minds, frequent the prayers of the church, and never ne-

glect the performance of them upon all occasions in your family; accustom yourself to divine ejaculations, or breathings towards Heaven. All these instances of devotion are so many helps to keep the holy flame bright in your minds, which otherwise might decay, and by degrees go out: for you may assure youtself, that it is very difficult amidst that variety of business and diversion which happens during the day, to preserve that fervour and zeal which our morning meditations kindle in our souls. Some forbidden pleasure will be apt to steal into our hearts; a fit of anger, or any other passion, it is possible, may ruffle us; and the variety of objects may dissipate and distract our minds, and impair the vigour of those resolutions we made in the morning. We must therefore feed this flame and fortify it against those storms of the world it is always exposed to; which cannot be better effected, than by embracing all opportunities of conversing with God by prayer.

It is with this prospect we should enter into the courts of the Lord; and our prayers should partake of the nature of fire, which should warm and kindle devotion in our minds, and make us willing and zealous to serve God to the utmost of our power. And then when we go out of God's presence, it will be with lower thoughts of all the enjoyments of this life, and with a greater relish of piety and holiness and with more eager desires of being made such as he may love and approve of. We shall then find our courage and resolution increase and desire nothing more than to be made perfect in love.

IV. Make frequent acts of mortification, of patience, of humility, or any other virtue. It is possible that you may not be aware how this direction can tend to the preserving that fervour of mind which is recommended: but let me advise you only to practice it, and then experience will thoroughly convince you of the truth of it. The great advantage of it is, that by thus corresponding to the grace of God, you engage him to increase his favours towards you, whereby you will become still more disposed to obey him in every thing. Besides, these acts of virtue, frequently repeated from time to time, quicken and awaken our benumbed minds, and animate them with fresh vigour and strength. The pains you take in practising these virtues, and the victory you get over yourself upon these occasions, put you in mind of that God, whose

grace has enabled you; and one victory gives you new courage to undertake another, and thereby proceeds matter for fresh triumph.

The faithful and constant practice of these means, and a steadfast purpose of pursuing your perfection, will not fail of meeting with the desired success; for this fervour of mind, this constant disposition of soul to serve God to the utmost of our power, consists in constantly aiming at being perfect as God is perfect, and desiring above all things to please him.

Further; Endeavour daily to improve in all sorts of virtue. Men whose minds are bent upon Heaven are always advancing in those paths that lead to it. They are not content only to their duty, but strive continually to perform it after a more perfect manner. They catch at every opportunity of doing good to the bodies and souls of men. They are always upon their guard, to keep their passions under government, and are ready to obey all the inspirations of God's holy spirit. Their method must be thy imitation; for thy happiness will depend upon thy growing in grace, upon thy improving in all christian virtues.

Frequently call to mind the certainty of death, and the uncertainty of that time we have to continue in the world. We often hear of some body or other that is taken off by sudden death; and that which befals one man today, may befal thee tomorrow. God, has, in great mercy to us, made the hour of our death uncertain, that we might not be tempted to abuse our time, but we might be always upon our guard, and ready prepared whenever he should summon us out of life. It is one of the great artifices of the devil, to conceal from us this truth and to divert our thoughts from it, and to insinuate, that there is time enough before us to grow better, and amend our lives; a great point being gained, when he prevails upon us to defer our repentence; for though God has promised to pardon those that sincerely turn to him, yet he has not laid himself under any obligation of lengthening out our days till tomorrow.

There is no method more certain to know whether we walk upright before God, than to consider whether we are in such a condition as to be ready to die whenever God thinks fit: and the best way to clear this matter, is to reflect whether in our present circumstances, and in the constant course of our daily actions, death would not surprise

all. Now if we find any thing that would trouble us upon its approach, let us quit it immediately, and do that now, which upon such an occasion we should wish to have done. How exactly just would the tradesman be in buying and selling, if he thought it would be the last bargain he should make? How innocently and profitably would the gentleman converse, if he thought the present company the last he should keep? How would the divine pray and preach, and administer the holy sacrament, if he were then to take his leave for ever of the desk, the pulpit, the altar? and how would every one of them embrace an opportunity of doing good, if they were sure it would never be offered to them again? If once we governed all our actions by this rule, death could never surprise us; but we might die with as great security to our eternal state, in our shops and at our diversions, as in the church or at the altar.

ON THE MEANS OF RELIGION.

I, Their usefulness. There is no attaining the end, without the practice of those means that lead to it. A man may as well pretend to be learned without study, and rich without industry, as pious and virtuous without observing that method God has enjoined for becoming so. Besides, considering the weakness and impotency of our nature, we are not of ourselves able to do any thing that is good; there is a law in our members warring against the law of our minds, and our sufficiency is from God. Now the means of religion are established, on purpose for the conveyance of that grace and assistance, which is necessary to enable us to perform our duty; so that he who neglects the use of the means forfeits his share of that supernatural strength, without which his neighbour will prove ineffectual. The great happiness a christian aims at in the next life, is the enjoyment of God, which a man must be qualified for by a pious and virtuous disposition of mind in this life; and in order to acquire this happy frame and temper of soul, he must frequently pray to God for his grace to effect it: he must take all occasions of approaching the altar, that he may be nourished with all goodness he must attentively read his word, that he may

be thoroughly instructed in all the particulars of his duty, &c. Never complain that the discipline of religion is burdensome; that the constant practice of the means lays a restraint upon our liberty; if it were much more so, the necessity of them, in order to our happiness, should most influence a wise man, than any difficulty that attends them, the great advantages we receive from them, should be sufficient to oblige us to practice them.

II. The abuse of them. Never deceive yourself, as many ignorant christians are apt to do, who falsely persuade themselves that their salvation is secure, though their lives are stained with many scandalous vices, because they constantly practice those means that are enjoined for the working out their salvation. They go to church, they pray, they hear sermons, and receive the holy Sacrement. Such an abuse will as certainly destroy thee, as it has already ruined many a thousand. Remember always that the goodness of the means must be estimated by their serviceableness to the end; they are never enjoined for their own sake, but in order to conduct us to the end proposed; so that he who rests in them, and allows himself at the same time, in any known iniquity, endeavours to impose upon God, and betrays his own soul.

He that pretends to the perfection of true piety without the use of means, is presumptuous; and he that places all religion in such performances, is weak and foolish. We must use the means because God has enjoined them, and our own weakness has made them necessary; and at the same time we must carefully avoid every thing that is evil. And if we are so unfortunate, as upon any occasions to transgress our duty, we must not despair of the goodness of God, who, for the sake of our Saviours sufferings, is ready to receive us upon our sincere repentence, and to enable us by his grace to resist the temptations for the time to come.

III. The attention with which they ought to be performed. We must not only use the means prescribed but in such a way and manner, that they may become most effectual. They must have very odd notions of the Deity, who think to please him by drawing nigh to him with their lips, when their hearts are far from him. To multiply prayers and sacrements without attention, without minding what we are about, is mere lip labour, and looks as if we thought God were to be reconciled to us by the number of

our prayers, more than by the dispositions of those that offer them. Besides, such sorts of devotion have as little effect upon ourselves, as they have upon God; it not being likely that we should take much pains to become what we ask to be made, when we never attend to what we ask. Exercise therefore the means of grace with great seriousness, as in the presence of the great God of heaven and earth; and that he may be willing to grant thy petitions, attend to them thyself; let them be offered with thy heart, as well as thy mouth; and then, as God will be ready to bestow what thou desirest, so thou thyself wilt be zealous in all thy actions to obtain it.

ON READING THE HOLY SCRIPTURES.

That the reading the holy scriptures may turn to your benefit and advantage:

Read with a sincere desire of practising what you know to be the will of God. The holy scriptures were not writ only to fill our heads, but to warm our hearts; not only to give us a right notion of God and ourselves, but to be a rule and guide for the conduct of our lives. "He that knows his Master's will, and does it not, shall be beaten with many stripes." This honest simplicity of heart, is the good ground, where the divine instructions thrive and prosper; and Christ has assured us himself, that "he that doeth God's will, shall know of the doctrine, whether it be of God." This sanctification of our wills and affections fits and prepares us for greater degrees of divine illumination; "a good understanding have all they that do his commandments." This temper of mind answers the ends for which the holy scriptures were designed; for though it is necessary to know the way and manner of appeasing the wrath of God, upon which account, the gospel is called the "word of reconciliation;" yet except we conform ourselves to the method prescribed, we shall never partake of the virtue of the all-sufficient sacrifice. We must sincerely purpose to perform the conditions, if ever we expect to reap the fruits and benefits of the gospel. God's threatenings should deter us from sin and his promises stir us up to holy obedience. The lives recorded in scripture of God's

faithful servants should excite us to imitate their virtues; and all his precepts should direct our lives. It is better not to have known the way of righteousness, than when we have known it to neglect and despise it.

Beg the assistance of God's holy spirit. It is to that blessed spirit that we owe the scriptures themselves; for holy men of God spake as they were inspired; and it must be from the influence of the same spirit that they become effectual to our salvation. It is his property to work upon our hearts, whereby we perceive and know those things which we ought to do; and have power and strength faithfully to fulfil the same. This was David's practice; "Open my eyes, O Lord, that I may see the wondrous things of thy law." And if we ever design to read with profit we must copy after so great an example; and upon this occasion we may very properly make use of that admirable collect of the church; Blessed Lord who hast caused all holy scriptures to be written for our learning, grant that I may in such wise read them, mark, learn and inwardly digest them; that by patience and comfort of thy holy word I may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given me in my saviour Jesus Christ." Amen.

Read the scriptures with particular attention. Men miserably impose upon themselves when they think they have discharged their duty by reading so many chapters; when, alas! the main matter consists in such a comprehension of the sense of them as may influence our lives and dispose us to practice what is contained in them. We can never receive any profit from any human writings, except we keep our understandings close to the sense of them; but to read the scriptures carelessly and negligently is dangerous and sinful. To fix our attention, we must consider who it is that speaks to us, the great Majesty of heaven and earth; and the importance of those things that are revealed, which concern no less than our eternal happiness or misery. Were such thoughts thoroughly impressed upon our minds it is impossible we should suffer them to wander upon other objects. Such authority requires our particular regard; and matters of such great moment justly challenge the utmost intention of our souls. If any earthly prince condescends to discourse with us we affront his dignity by not listening to what he delivers; but how much greater an affront is it to God, to whom the greatest things bear so lit-

tle proportion, to receive the words of his instruction after a careless and negligent manner? "Pardon, O Lord, that little regard that I have hitherto paid to the manifestation of thy will; for the time to come I will attend with the greatest seriousness to what thou deliverest. Speak, Lord, for thy servant heareth."

Apply what you read to your soul. The frequent calls to repentance so often addressed by St. John Baptist, by our Saviour himself and his apostles, to the generation to which they preached, were intended to awaken us to sorrow and shame for those sins we have committed, and to stir us up to hate and forsake them: for except we repent, we shall certainly perish. It will little avail us to know that black catalogue of sins, which St. Paul assures the Corinthians would exclude them from the kingdom of God, except we secure ourselves by care and diligence to avoid them; for any of those crimes indulged will as certainly shut heaven's gate against us as it did against them to whom that epistle is dedicated. The promises and threatenings of the gospel equally concern us as they did them to whom they were delivered; and therefore it is reasonable they should affect our hopes and fears as they did theirs. To read scripture without this application of it to the state of our own minds, is to make it very insignificant to the great purposes for which it was writ.

ON THE DANGER OF NEGLECTING TO RECEIVE THE HOLY COMMUNION.

We must consider it not an indifferent thing whether or no we approach the Lord's table; and by abstaining, we in vain think to secure ourselves. It is true when we do not receive, we cannot draw upon ourselves the punishment of unworthy receiving; but then we run into another extreme, which will be equally pernicious to us. To neglect and refuse the advantages that are provided for us at God's table; and to which we are so earnestly invited loudly proclaims our contempt of them: we declare our resolution to continue in our sins if we refuse an opportunity of procuring our pardon; we are not much concerned to do our duty

when we avoid those occasions of improving our strength, and receiving that grace, without which it is impossible to perform it. And can we continue in this neglect without offending God, who has made it our duty? Can we despise his grace without increasing our guilt and provoking his wrath and indignation against us? We expose our eternal salvation by leaving undone the things which he has commanded, as well as by doing those things he has forbidden. "Lord! I will come to thy table, that I may declare how much I value those good things that thou hast there provided for me; and that I may avoid that guilt which absence will certainly expose me to."

AN EXHORTATION TO FAMILY PRAYER.

By the Right Rev. Father in God, EDMUND GIBSON, D. D. Lord Bishop of London.

PRAYER is the service which is due to almighty God, the creator and preserver of all things, from mankind, his creatures, who depend upon him for the comforts and necessaries of body and soul. This service is not only most reasonable in itself, as it is an humble acknowledgment of God's dominion and sovereignty over us; but is in many places of scripture expressly enjoined by Christ and his apostles, as a necessary condition, a sure means of having our wants supplied. Our Saviour (Matt. vii. 7.) makes our asking the only means of our receiving; "Ask, and it shall be given you; seek and ye shall find." And St. James expressly saith, (James iv. 2) that "we have not, because we ask not;" and St. Paul's precept is, (Phil. iv. 6.) that "in every thing by prayer and supplication, with thanksgiving, we must let our requests be made known unto God."

Now the reason why God requires us to pray to him for his blessing and assistance, is not, that he wants to be informed what our necessities are. He understands them much better than we do ourselves: as our Saviour says, (Matt. vi. 8.) "God knoweth what things we have need of before we ask him." But the design of making prayer a religious ordinance; and of obliging christians to ask, that they may receive, is to preserve upon their minds a constant

sense of their dependance upon God and of their manifold obligations to him; that so these daily acknowledgements of the divine power and goodness may keep up in men a due fear and love of their Creator; and an habitual reverence and obedience to him and his laws.

Hence appear the reasonableness and necessity of fervent prayer. God has no where promised to supply the daily wants of our souls and bodies, but upon our earnest prayer to him. The cares and pleasures of this world also are very apt to make us forget the things of the next life, unless an heavenly temper and a sense of God's being and goodness, be preserved upon our souls by the exercise of frequent prayer, which is a conversing with God; and the nearest communion we can have with him as long as we continue in this world.

The apostle commands us (1 Thess. v. 17.) to pray without ceasing; and (Col. iv. 2.) to continue in prayer, and watch in the same; and (Col. iv. 12 he speaks of labouring fervently in prayer: from all which we learn, that this service must be performed by christians fervently and earnestly. We read in scripture (Acts iii. 1.) of the hours of prayer; and we find particularly, Ps. lv. 17. Dan. vi. 10.) that it was the practice of David and Daniel, two eminently good and holy men, to pray to God three times in a day.

As to the public service of the church, and the times of attending that, every christian is bound in duty to attend to it; and to join with his fellow christians in praying for their common necessaries as oft as health and business will permit him; and more especially on the Lord's day, which is set a part for that purpose.

But as to that which I am now speaking of, namely, *private prayer*, whether of single persons or families: although there is no express and positive precept how many times a day it shall be performed, yet I think no person or family can be accounted religious who does not perform their duty of praying to God at least in the morning and evening. A true spirit of piety and devotion will move private christians, who have time and leisure, to retire to prayer at other hours also; especially when they find extraordinary occasions for the comfort and assistance of God. But I insist upon prayer in the morning and evening, as that which is not only reasonable in itself, but may also be made to suit the condition and business of most persons and families, if

they be but religiously disposed; and have hearts willing and desirous to pray to God.

In the morning, when they arise from rest, and before they enter upon their daily business, what can become christians more than to fall down before God, to thank and praise him for the preservation of the past night; and to beg his blessing upon the business of the following day, and his protection to body and soul, amidst the dangers and temptations of a wicked world? Again, in the evening, after they return from their worldly business and conversation; and before they go to rest, can any thing be more proper for devout and serious christians than humbly to acknowledge the goodness of God; and to make confession of their own sins and unworthiness: and then, upon their sincere repentance and humble trust in his mercy, to implore the continuance of his favour and protection, especially the following night?

They who can live in the daily neglect of so reasonable a service; and can lie down and rise again without thinking of God; and go about the business of their lives without imploring his direction and blessing; such persons can have very little religion, but may rather be said to live without God in the world. By the omission of this part of their duty it comes to pass, that they seldom have it in their minds either that there is such a being as God, or that they live under his providence, or that he has given them laws to walk by, and will require an account in another world how they have observed them. And as no person who has not those and like thoughts frequently upon his mind can be said to think or live like a christian; so such thoughts can be very little upon the mind of any person who lives in an habitual neglect of this duty of morning and evening prayer. For if men think not of these things at the most seasonable times, before they begin their business, and after they have ended it, it is not likely they will fall into such thoughts in the midst of their business or pleasures.

It is to be feared, that there are too many persons and families who are sunk in this unthinking state, and this habitual forgetfulness of Almighty God. This is a condition so dangerous, that we who have the care of souls are bound to admonish them of their danger, and to exhort them earnestly to the proper and effectual remedy: which is this daily addressing themselves to God; and as it were, con-

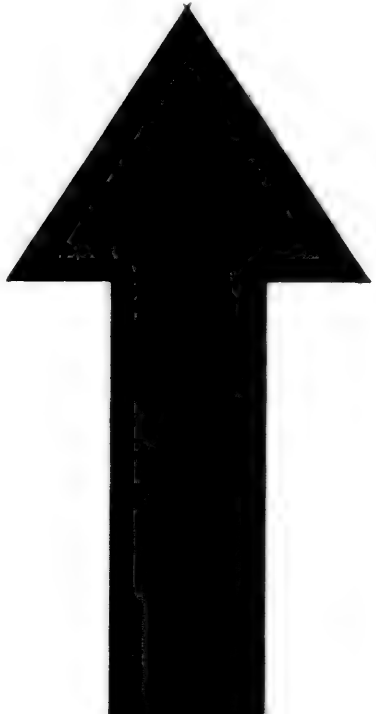
versing with him in prayer. The time it will take up is very small, but the benefit which it will bring is exceeding great; no less than the entitling ourselves to the constant assistance and protection of God and the keeping us in a daily preparation for heaven. And surely no person who calls himself a christian, and doth in any degree desire to live as becomes the gospel of Christ, can be unwilling to enter upon a practice which will be the means of gaining such valuable benefits to body and soul; especially when that which will procure these benefits is a work so easy and reasonable as the lifting up our hearts to God for a short space, before and after the business of this world.

They have seen, by what has been hitherto said of family devotion, that this is a very reasonable and easy duty and that the daily neglect of it is the ready way to lose all of God and religion. The considerations which I shall as a further inducement to the daily performance of it will show them that it is not only a sure preservative against that forgetfulness of almighty God, but also an excellent help towards their growth and improvement in grace and goodness.

To make them truly sensible of this let them consider the following heads.

I. The great weakness and infirmity of body and soul, and the manifold dangers with which both are encompassed; that the body is perpetually liable to disease within, and accidents without; and the soul always beset with the temptations of the world, the flesh, and the devil. Now, our only security against these dangers is, God's protection to defend the body, and his assisting grace to preserve the soul. And, as there is no other way to obtain his protection and assistance against these dangers but our prayers; so the dangers being daily, our prayers must be daily too.

The only sure way to keep up daily devotion, is for every family to fix and appoint for that end the two most convenient parts of the day, morning and evening. Except the times of doing it be fixed and certain, the duty will be either wholly neglected and forgotten, or at best, there will be many pretences to omit it. Whereas, when the times of prayer are settled in a family, they are reckoned beforehand, and all other business is laid and contrived accordingly; so that, by a little practice, morning and evening prayer is accounted a necessary part of the business of the day;



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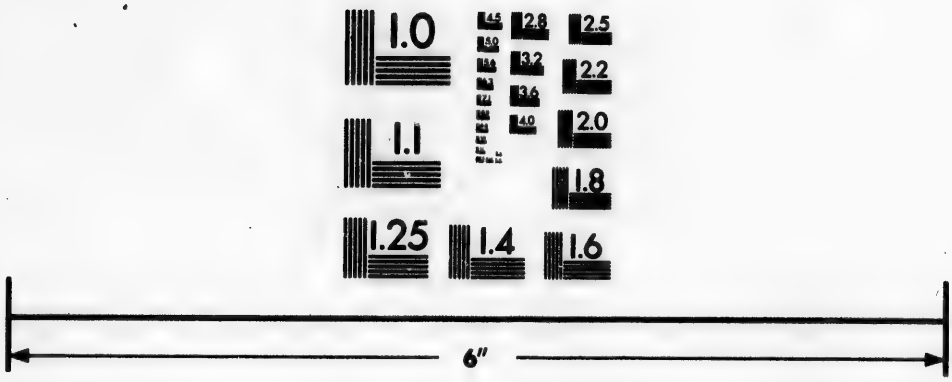

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not no more to be omitted or forgotten than the provision of food, or raiment, and other conveniences of life. The members of any family who have been thus accustomed to daily prayer, as the only sure means of obtaining God's daily blessing, will be afraid to lay down at night, or go abroad in the morning, without first having made themselves sure of his protection and assistance, by joining with their brethren in prayer; or where that cannot be conveniently done, by their own private devotions, or by both, where there is leisure and opportunity for both.

II. It is a further encouragement to begin and carry on this pious practice in families, that our Saviour Christ has in an especial manner promised his presence with them. For, considering the circumstances of that promise (in the eighteenth of St. Matt. verses 19, 20,) it may be more strictly applied to family prayers; "I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Without doubt, Christ is ready to assist and answer the devout prayers of good men, in what place, or in what time soever they are made. But the joint prayers of a family must be yet more acceptable and more powerful, as they are sent up with an unity of hearts and souls; which unity is eminently becoming among christians, and especially among brethren and relations, and is, withal, pleasing in the sight of God.

III. The practice of daily prayer settles in families the form and spirit of religion; so that no member thereof can wholly forget God and another world, while they are every day reminded of both. By this practice children are trained from their infancy to an use and habit of devotion; and servants are sure of due time and opportunity to serve God every day. For fathers and mothers, masters and mistresses, are enjoined by God to take care of the souls as well as the bodies of their children and servants; and as it is their duty, so may it be their great comfort to afford them this daily means of becoming and continuing the servants and children of God. Hereby they plant in their hearts a true sense of piety and devotion; and this prepares and disposes them, when they come to be parents and governors, to train up their children and servants to the same method of daily devotion. And so they who settle and keep up

in their families by the practice of morning and evening prayer, take the true and effectual way both to preserve in them and increase a spirit of piety and religion, and also to convey that religious spirit to future generations.

IV. Daily prayer in any family is a great check and restraint upon any member of it who may be inclined to sin and vice. It makes him remember, whether he will or no, that there is a God and another world; and that they who would be happy hereafter must heartily use their own endeavours and beg the assistance of almighty God that they may live soberly and righteously here. This is the great end and design of all our prayers. And though persons who are viciously inclined may not inwardly join with their brethren in prayer, yet if they be but present, they must often consider that what the rest are doing is in order to a life after this; that they as well as their brethren have need to take care of; and therefore, that it cannot be said for them to live in sins from which they hear their fellow christians daily beseeching God to deliver them. Occasional admonitions or exhortations to this purpose may be easily forgotten or neglected by wicked men; but when the thought of another world are thus daily renewed upon their minds it must be a daily check to their wicked courses. And I doubt not but very many persons of evil and debauched inclinations, have not only been much informed, but have become virtuous and religious, by falling providentially into such regular families as have kept up this most edifying and pious exercise of daily prayer.

V. As the practice of daily prayer in families is the best way to restrain and reform the bad members of it, so it is an excellent means to make such of them as are well disposed, persevere in their good dispositions, and grow daily in grace and in purity of heart and affections; and to fit them more and more for the spiritual exercise of the next life. The heart of man is by nature carnal and earthly, set upon the business of this world and not easily brought to take delight in the things of the next. The work, therefore, which God hath appointed christians in this world is to purify their hearts, and to bring them to a love of heavenly things. For the effecting of this, he hath enjoined the exercise of several means, as reading, meditation, and the like; but of these means, none is more effectual for that end than this of daily prayer. It is the only way we have of prevailing with God

to send his holy spirit into our hearts. The daily practice of lifting up our hearts to God in prayer, adds wings to the soul, and makes it move towards heaven every day more naturally and easily; and brings it to a nearer acquaintance with God and a better taste and relish of that spiritual life which every one that desires heaven must desire and obtain. Daily prayer, as it contains in it a solemn confession of sins, gives good christians an opportunity, or rather puts them under the necessity of examining their lives day by day, and of repenting immediately of the sins they commit. By this daily confession and repentance, they are kept in a right knowledge of their spiritual estate, and have their accounts in readiness whenever God shall please to call for them. Thus, all families who have settled and kept up this daily correspondence with God in prayer, do truly *walk with* God, and are constantly advancing towards heaven in the way that he hath appointed; and are making themselves every day more fit for his immediate presence there.

VI. When daily prayer is practised in any family, the members of it are accustomed to devotion; and by their appearing so frequently before God in a small congregation, they can much more readily frame their hearts to due attention and zeal, when they come to appear before him in a larger. They will thus be qualified for the public service of the church; where christians meet, with mutual unity of hearts, and send up their joint prayers to God for their common necessities. The same spirit of devotion makes us both fit for public and private prayer. Unless that spirit be kept up by daily exercise, it will, of course decay and languish. When christians come to church after the disuse of devotion for some days together, they are in a manner strangers to the work about which they are to be employed; and their hearts having been engaged only about earthly things, are not readily and easily raised up to heaven. This is the true cause of that coldness, indifference, and wandering of thoughts and eyes, that is so common in the public worship of God. It is generally true, that they who use no devotion at home bring very little to church. The practice of daily prayer at home trains up christians to a spirit and habit of devotion, and keeps their minds bent towards God and heavenly things. These objects, by frequent exercise, being made familiar to their thoughts, their hearts and affections are easily framed and composed to that attention, de-

vation, and zeal, which becomes the house of God. They are also armed against the temptations to wandering, and those disturbances to devotion, which frequently happen in great and public congregations.

The preceding exhortation may be thus briefly summed up. Prayer to almighty God is an ordinance which he has appointed, as the condition of having our wants supplied, and as one special means of keeping up in our hearts a constant sense of his mejesty and goodness, and thereby a due fear and love, and reverence of his name. Our wants are daily, and the temptations which draw our hearts from God to the things of this world are also daily; and upon both these accounts our prayers ought also to be daily. Daily prayer has been the practice of good and religious men of all ages. They scarce deserve the name of christians, who can lie down to rest without praying for the protection of God, and rise again without thanking him for that protection, and begging his blessing upon themselves and their undertakings the following day. The only way to have these duties surely and effectually performed by christians, is to settle the practice of morning and evening prayer in their families; the members of which, at least the greater part of them, are supposed ordinarily to be together at these two seasons. When the times of prayer are thus settled, it will be accounted part of the business of the day. As the neglect of family prayer occasions an habitual forgetfulness of God and the things of another life; so the daily practice of it keeps up in families a face and spirit of religion; and is the best means that fathers and mothers, masters and mistresses, can use, to preserve in themselves, their children and servants, such a religious and heavenly frame of soul as becomes a society of christians. It brings down upon families the blessing of God, and supplies of grace to assist and direct those members who heartily join with their brethren in daily prayer for it. If there be any members of a family wicked, or ill-disposed, this practice is the way to reclaim them and make them good, by bringing to their minds every day the thoughts of God and another world, and keeping their consciences awake. As to those of a family who are good and desirous to grow every day better, the practice of daily prayer makes them fixed and steadfast in their religious dispositions. It keeps their souls bent towards heaven and heavenly things; it raises them more and

grace in such a spirit of devotion, as both prepares them, while they live, to be fervent and zealous amongst the faithful in the public service of God's church, and when they come to die, fits them for spiritual joys and exercises among the blessed in heaven.

Extracts from Bishop Wilson's Parochialia: or Instructions to the Clergy.

CONCERNING FAMILY PRAYER.

The very learned and pious Bishop Pearson took occasion very often and publickly to bless God, that he was born and bred in a family in which God was worshipped daily. And certainly, it is a duty which entails very many blessings on posterity; for which reason, a pastor should labour with all his might to introduce it into every family under his charge; at least, he should give neither himself nor his people any rest, till he has done all that lies in his power to effect so good a work, which if he does not do, this very intimation will one day rise up in judgment against him.

And in truth, this duty is so reasonable and advantageous, that a man, who will but set about it in good earnest, will find people less backward than at first he would imagine.

To acknowledge God to be the giver of all good gifts;—to put a man's self, his wife, his children, his servants, and all that belongs to him under God's protection;—to ask from him, as from a father, whatever we want, and to thank him for the favours we have received; these are duties which the reason of mankind closes with as soon as they are fairly proposed.

And then the advantages of family worship will be evident to the meanest capacities.

First: To begin and end the day with God, will be the likeliest way to make servants faithful, children dutiful, wives obedient, and husbands sober, loving, and careful; every one acting as in the sight of God.

Secondly: This will be a mighty check upon every one of the family, and will be a means of preventing much wick-

offence;—at least, people will die with sorrow, (which is much better than with a seared conscience) when every one knows he must go upon his knees before he sleeps.

Thirdly: This is the way to entail piety upon the generations to come. When children and servants, coming to have families of their own, cannot be easy till they fall into the same pious method which they have been long used to. "Train up a child in the way he should go, and when he is old he will not depart from it;" nor perhaps his children after him for many generations.

But if there are persons upon whom these motives make no impressions, let them know the evil consequences of neglecting this duty:

"That the curse of the Lord is in the house of the wicked."*

Pour out thine indignation, saith the prophet,† (that is, God will do so) upon the families that call not upon his name.

Add to this, that *ignorance, profaneness, and a curse*, must of necessity be in that family where God is not owned; where, as one observes, not a creature but is taken care of, not a swine but shall be served twice a day, and God only is forgotten. I say he must be worse than a heathen whom these considerations do not influence.

I know of no reason that can be offered, why every family in this diocese might not be brought to observe this duty, except this one: that very many cannot read, and are too old to learn the prayers provided for them; (though it would be well if all that can read did conscientiously discharge this duty!) Now where this is indeed the case, I make no question, but that with half an hour's patience and pains, a pastor might bring the most ignorant person to observe this following method of orderly devotion.

First: Let him speak to his family and say; Let us confess our sins to God, saying:

"Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever."

Then let him say to the family; "Let us praise God for all his mercies, saying:

*Prov. iii. 33. †Jer. x. 25.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen."

Then let him say to the family; "Let us pray for God's blessing and protection, saying;

Our father, who art in heaven," &c.

And then let him conclude the whole, saying;

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

There is not one person but can say these prayers already, and only wants to be put into a method of saying them after this orderly manner; and I am sure the comfort and blessing of bringing all our people that cannot read to this, would be unspeakably great both to them and to ourselves; and for the love of God, let it be attempted in good earnest.

AN ADMONITION PROPER FOR PARENTS.

Most parents are concerned for their children's present welfare, and too often renounce a good conscience rather than not provide for them, while few are careful to give them such instructions and examples as, by the grace of God, may secure them an eternal inheritance.

They should therefore be often put in mind of their duty in this particular, that they may not have the torment of seeing their children forever ruined by their negligence.

It is a strange stupidity, and they should be told of it, for parents to be much concerned to have their children dedicated to God in baptism, and yet utterly unconcerned how they behave themselves afterwards.

The least that parents can do is, to instruct, or get their children instructed, in the principles of the christian religion; to pray for them daily, and to see that they pray daily for themselves; to possess their minds with a love of goodness, and with an abhorrence of every thing that is wicked; and to take care that their natural corruption be not increased by evil examples.

It is a sad thing to see children under the very eye of their parents, and too often by their examples, getting habits of vanity, of idleness, of pride, of intemperance, of lying and pilfering, of tale-bearing, and often of uncleanness, and of many other sins which might be prevented by a christian education.

Parents therefore should be made sensible of their great guilt, in suffering their children to take evil ways. They should be often told, that human nature being extremely corrupt, we need not be taught and be at pains to go to hell; we shall go thither of course, if we do not make resistance, and are not restrained by the grace of God, and our own care and endeavour.

They should know (however loth they are to hear it) that they are their children's worst enemies, when they will see no faults in them—connive at what ought to be corrected,—and are even pleased with what ought to be reproved.

"He that spareth his rod, (saith Solomon,) hateth his son; (that is, acts as if he really did so;) but he that loveth his son, chasteneth him betimes;"* that is, before he is corrupted by evil habits. "For a child left to himself bringeth his mother to shame."†

In short, a parent, who has any conscience of his duty, will not suffer the least sin to go unreproved or without due correction; but then he will take the apostle's advice, not to provoke their children to wrath, by a causeless or too great severity; lest they be discouraged, and thereby their children's love, both for religion and for themselves, be lessened.

When children are grown up to years of discretion, parents should be admonished to fit them for confirmation;—a privilege which both parents and children would very highly value, if they were made to understand the worth of it, which of all things a pastor should take care to explain to them.

In the next place, it would be great charity for a clergyman to interpose his good offices, (at least to offer his advice) when parents are about to dispose of their children in marriage, upon mere worldly considerations, and very often for little conveniencies of their own, without any regard to their children's future ease and welfare.

*Prov. xiii. 24. †Prov. xxix. 15. ‡Col. iii. 21.

It is seldom that either parents or children pray for God's direction and blessing upon an undertaking which is of little or no importance; but run on headlong, as humour, or fancy, or worldly interest, lead them, which is the true occasion of so many indiscreet choices and unfortunate marriages, which a pastor should prevent as much as may be, by admonishing christians of their duty in this particular, both publickly and in private conversation.

And when parents are providing for their children, let this consideration be always present with them both, for their own and their children's sake;—"Better is a little with righteousness, (that is, honestly gotten) than great revenues without right."*

When a curse goes along with a portion, it is often the ruin of the whole family. These were the remarkable words of the pious Judge Hales to his children;—"I leave you but little, but it will wear like iron."

Lastly, a pastor's advice would be very seasonable, and should be often repeated to such parents as are squandering away the inheritance which was left them by their forefathers, and left them in trust only, for those that should come after them; depriving their children of their right, exposing them to hardships, to temptations, and to curse their memory. Considerations which should make their hearts to ache, and force them to put an end to that idleness and intemperance, which are the occasion of so much sin and misery.

INSTRUCTIONS PROPER FOR YOUNG PEOPLE.

It is the great misfortune of youth, that wanting experience, judgment, and very often friends capable of giving them good advice, and following the bent of their passions, they love and seek such company and pleasures as serve to strengthen their natural corruption, which if not prevented by charitable advice, will be their ruin.

And certainly a pastor has much to answer for, who does not lay hold of every occasion of shewing young people their danger and their duty.

*Prov. xvi. 8.

The first thing a youth should be made sensible of is this;

That he has in himself the seeds of all manner of sin and wickedness, which will certainly spring up and be his ruin, if he does not watch against it, and pray daily for God's grace to preserve him from it;

That the wickedest man he knows was once as capable of salvation as he thinks himself to be; but by provoking God to leave him to himself, sin and hell have got the dominion over him:

And that therefore it is the greatest judgment that can fall upon any man, to be left to himself.

To come to particulars:—

First: Young people are apt to be headstrong, and fond of their own ways, and should therefore be told what God declares by Solomon: "Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored.—That there is a way that seemeth right to a man, but the end thereof are the ways of death."*

Secondly: They love idleness naturally, and therefore should be put in mind,—That slothfulness casteth into a deep sleep; that is, makes men as careless of what will become of them as if they were fast asleep; and that drowsiness will cover a man with rags. Above all, they should be put in mind of our Lord's sentence, "Cast ye the unprofitable servant into outer darkness."

Thirdly: This being the age of sensuality, libertinism, and vanity, it must be a great grace, and very frequent instructions, that must secure young people from ruin.

They should therefore be often told, that fools (and only fools) make a mock of sin; it being too dreadful a thing to be laughed at: That whoredom and wine take away the heart; that is, make a man a brute: That lying lips are an abomination to the Lord, and that swearing and cursing are sins easily learned, but hard to be left off, and will be punished most severely: That evil communications will corrupt good manners: That therefore young people should not at their peril, run into unknown company and temptations, depending upon their own strength and good resolutions. They should be told, that nobody is very wicked at once; that there are few but had some time good notions, good purposes, and good hopes; and those that are profli-

*Prov. xiii. 18. xiv. 12.

filthy wicked becomes so after this manner. They took delight in loose and wicked company; then they neglected to pray for grace; then they cast off the fear of God; then holiness; after that modesty; then care of reputation;—and so contracting evil habits, they become at last abandoned of God, and left to themselves.

Fourthly, A good pastor will not forget to exhort young people to flee youthful lusts and all sins of impurity, filthy songs, and filthy stories, which leave cursed impressions upon the soul, do grieve God's holy spirit, which was given them at baptism and at confirmation, and provoke him to forsake them; and then an evil spirit most certainly will take them under his government.

Fifthly, Such as have parents should be exhorted to love, honour, and obey them. That as the apostle saith, *"It may be well with them, and that they may live long on the earth." That they may escape that curse pronounced, Deut. xxvii. 16. "Cursed is he that setteth light by his father and mother;" and that of the wise man, †"The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out;" that is, such a one shall act in every thing he does as if he were blind.

In short, children, as they hope for God's favour and blessing, should strive to please their parents; be grieved when they have angered them; take their advice kindly, and follow it chearfully; and never marry without their consent, as they hope for happiness in that estate.

Above all things,—young people should be obliged to observe the Lord's day: They should be taught to reverence God's house, and God's ministers, who pray for them, and are to give an account of their souls.

They should be exhorted to pray daily for themselves, and against being led away by the violence of evil customs and the ways of the world, which they have renounced at their baptism.

And when they have run into errors (which they are but too apt to do) they should be made sensible of the ruin they are bringing upon themselves, that they may return to a better mind, and after the example of the prodigal in the gospel, beg God's pardon, and sin no more; being often forewarned, that God will, one time or other, ‡"make them to possess the iniquities of their youth."

*Eph. vi. 3. †Prov. xxx. 17. ‡Job, xiii. 26.

OF WORLDLY-MINDEDNESS.

A Bastor will find that worldly-mindedness is one of the most universal diseases of his flock, and the most difficult to be cured.

People see an absolute necessity for taking care for themselves; and duty obliges them to provide for their families.

But then this carefulness very often increases beyond necessity, and what was at first a duty becomes at last a sin; when christians begin to set their hearts upon the world, to place their happiness in its favours, to dread its frowns, and to depend upon it as a good security against future evils.

Now, the consequence of such a love for the world will be, that many christian duties must give place to worldly business; the very commands of God shall often be broken to gain worldly ends; men shall make a mere idol of the world; love, and fear, and think, and depend upon it, more than upon God, and will at last be so bewitched and blinded with it, that they shall not see the sin and vanity of all this, until the approach of death opens their eyes, and then they see the folly of their choice, but see too, that it is too late to make a better.

In short it is hard to live in the world and not to love it; and nothing in nature can prevent or cure this disorder, but a sincere belief of the gospel, and a resolute practice of the duties of christianity.

For the christian religion lets us know, that while we are in this world, we are in a state of banishment; that here we have no abiding place; that God has made our life short, on purpose that we may have no pretence to set our hearts on this world; that it is a dreadful thing for a man to have his portion in this life; that a man's true happiness does not consist in the abundance of the things which he possesseth; and that God hath ordained that all things here shall be uncertain, and full of troubles, that we may be led more easily to set our affections on things above, not on things on the earth.

And for as much as it is found by sad experience, that the more men have, the more fond they will be of the world: Christians should be often advised to receive its favours with a trembling hand, and to remember, that the more a man has, the more he must account for, the greater danger he is in, and the more pains he must take to preserve him.

self from ruin; for it was not for nothing that our Lord said, "How hardly shall they that have riches enter into the kingdom of heaven."

In short, there is no greater hindrance to piety than the love of the world; God therefore having made that and the care of our souls the great business of our lives, he has bound himself to take care of us, and that we shall want nothing that is necessary for this life. "Take no thought," saith our Lord, "for your life, what ye shall eat; nor for your body, what ye shall put on. Does not your heavenly Father feed the fowls of the air? Does he not know that ye are better than they, and that ye have need of these things?"*

Let not therefore christians flatter themselves with the hopes that worldly business will excuse them from serving God: Our Lord has already told us what sentence such people must expect. †"Not one of those men shall taste of my supper;" that is, those that were so taken up about their oxen, their fields, and their worldly business, that they would not mind their Lord's invitation.

And indeed our Lord tells us in another place, that the very word of God will be lost on those whose hearts are full of the cares of this world, which choak the word, and it becometh unfruitful.

But then christians have another way of deceiving themselves, and that is with the hopes of reconciling a love for the world with the love of God.

And yet our Lord Christ assures us, that they are as utterly inconsistent as light and darkness; that "no man can serve two masters;" and that whoever will be "a friend of the world is the enemy of God."

To conclude:—All christians are by their profession obliged "not to love the world."

They are also obliged to use all proper means to prevent this love, which would otherwise ruin them.

Especially; they are obliged to great watchfulness and earnest prayers for God's grace to keep them from becoming slaves to the world; from placing their confidence or happiness in it; from taking delight in the possession of it; from distracting cares about it; from taking unjust ways to better or secure their portion in it; from being extremely grieved at the loss of it, or unwilling to part with it when God so orders it; from a hard heart and a close hand, when

*Matt. vi. 25. †Luke, xxiv. 24.

the necessities of the poor call for it: And lastly, from being diverted, by the hurry of this world, from the thoughts of the world to come.

"For what will it profit a man, if he should gain the whole world and lose his own soul?"—*Remember Lot's wife.*

Extracts from the Knowledge and Practice of Christianity, by Bishop Wilson.

A SEASONABLE INSTRUCTION ON PRAYER.

Public and private prayers, and thanksgivings, are all homage and duty, which all men owe to God as their creator, their Lord and King; and by which they are to acknowledge their obedience to, and their dependence upon him, for life and breath, and all things which they enjoy or hope for.

This, therefore, God hath made our indispensible duty: And it will be a downright rebellion, for any man to refuse his homage any day of his life; the wilful neglect of this being in effect, to disown his power over us; his goodness to help us in our necessities; and his justice to punish such as transgress his commands; and to question the faithfulness of his promise to pardon the truly penitent sinner, and to reward such as sincerely strive to please him.

This neglect and disobedience is very often punished by God's leaving men to themselves, and to their own wicked ways; which ever did, and ever will, end in their ruin, often in this world, but always in the world to come, without a miracle of grace, which such sinners have no reason to hope for.

The cause of which is plain: The constant and wilful omission of this duty is a sure way to lose the knowledge and remembrance of God, of his word and promises; and then men will have no motives to fear or to love God, nor any reason to hope for any good from him.

It will also very naturally lead such people to depend upon themselves only; to forget their own sad condition and misery; that they are liable to God's wrath, and even to damnation; which knowledge is necessary; and for this end was revealed, even to awaken and humble sinners, that

by a true repentance they may escape the bitter pains of eternal misery.

Now the spirit of God threatens, that such as will not retain God in their knowledge (which can be done only by praying to him daily,) shall be given up by God to a reprobate mind, that is, to a mind void of judgment—to do what is right in their own eyes, let what will follow.

And the event will certainly be this: They will fall under the power and government of Satan, and his evil angels, who will lead them, as he did the heathen world, to commit all iniquity with greediness, till they are fit for no place but hell.

Now, if these be truths of the gospel, as most surely they are, one would hope, there would need no other words, to persuade every one who is in his right mind, and not already in the sad condition before mentioned; to beg of God to keep him, by his grace, from falling into such dreadful circumstances.

The most sure way to avoid it is, to dedicate some time every day of our lives to the worship of God; humbly to acknowledge our dependance upon him; to confess our own weakness to help and govern ourselves; to beg pardon for having offended him; to pray for his grace, and protection, and blessing; and to give him thanks for his mercies and favours to us.

By doing this, we shall retain God in our knowledge. This will be a true and solid foundation of peace, and comfort, and happiness: provided it be performed out of a deep sense of our own wants and miseries; with a firm faith in God's promises to fulfil the desires of them that fear him: and with an eye to the blood of Jesus our Redeemer, for whose sake, and through whose sufferings, we are reconciled to God, and God to us.

The following devotions are here added, that they who stand in need of such helps, may be directed what to pray for every morning and evening of their lives. Not but that every serious christian will find occasion to ask many more favours and blessings, than can be set down in any form of prayer whatever.

For this reason there are added some short instructions, as also proper texts of holy scripture, with short meditations on them, for the devotion of such as are well-disposed; and also to lead them into a way of profiting at all times, by the

holy scriptures heard or read by them or others, which we all too often hear without being bettered by them.

THE DUTY AND BENEFIT OF MORNING PRAYER FOR EVERY PERSON IN PRIVATE.

VERY many are the evil consequences of going without God into a world full of temptations and dangers, which of ourselves we can neither foresee nor escape.

Whoever considers this, and the infinite mischief which may follow, will never venture abroad, without praying for God's guidance, protection, and blessing, every morning of his life.

Morning Prayer.

BLESSED be the Lord for his mercies renewed unto me every morning; for my preservation and refreshment, and for all the blessings of the night past, for which all thanks and glory be to thee, my God and Father!

Gracious God, continue to me these, and all other thy blessings, so long, and in such a measure as shall be to thy glory, and my salvation.

Possess my soul I beseech thee, with a true and saving faith, and with such a sense of thy goodness to me and my dependance upon thee, that it may be my delight, as it is my interest and duty, to serve and obey thee.

But that I may serve thee with a quiet mind, forgive me all my sins, I beseech thee, for thy dear Son's sake, and withhold the judgments of which my conscience is afraid.

Keep it ever in the heart of thy servant, that it is an evil thing and bitter, to forsake and offend the Lord. And above all things, keep me from wilful and deliberate sins, that I may never grieve thy Holy Spirit, nor provoke thee to leave me to myself.

Let thy restraining grace preserve me from the temptations of the world, the flesh, and the Devil; that I may fall into no sin, nor run into any kind of danger; but that I may do always that which is righteous in thy sight, and

that I may live and act as having thee, O God, the constant witness of all my thoughts, designs, words, and actions.

May I never render myself, by new sins, unworthy of thy guidance and protection! Suffer me not to go astray, or bring me back to such ways as to thee shall seem meet.

May I love thee with all my heart, and all mankind for thy sake! And may I ever have this sure proof of thy love abiding in me, that I may study to please thee, and to keep thy commandments! and that I may forgive, and love, and do good to my neighbours, as becomes a disciple of Jesus Christ!

Assist me, by thy Grace, faithfully to perform all the duties of my calling; and thankfully to receive, and patiently to bear whatever thy providence shall order for me.

Preserve me from an idle and useless life; ever remembering,—*That the night cometh when no man can work*:—And that now is the time in which to provide for eternity.

And grant, O Lord, that no worldly pleasure, no worldly business, may ever make me lose sight of death.

And may the thoughts of death oblige me to be truly and sincerely good: to mortify all pride and vanity,—covetousness, hatred, envy, and malice; to be serious, sober, and watchful, while I continue in this state of trial!

Hear me, O heavenly Father, not according to my imperfect petitions, but according to the full meaning of that holy prayer, which thy only Son hath taught us, in compassion to our infirmities:

Our Father which art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE DUTY AND BENEFIT OF EVENING PRAYER FOR A PERSON IN PRIVATE.

Satan, said a great man, is so like death, that I dare not omit it without saying my prayers. And indeed, for fear

of the world, a thoughtful christian will [illegible] his peace with God, before he goes to sleep; and [illegible] self under God's protection every evening of his life, [illegible] he may be safe from [illegible] of evil.

An Evening Prayer.

O most gracious and merciful God, I give thee [illegible] that it has pleased thee to add another day to the [illegible] my life, and that none of thy judgments to which for my sins I am justly liable, have fallen upon me.

Accept, O Lord, my unfeigned thanks, for this day's constant care over me; for delivering me from the dangers of an evil world; and for the many undeserved blessings bestowed upon me, day after day.

Blessed be thy goodness that my sins and ingratitude have not prevented thee from bringing me safe to the evening of this day!

O God, infinite in mercy, pardon my sins of the day past, whether in thought, word, or deed, which I have committed through the fraud and malice of the devil, or through my own weakness and frailty; and grant that they may never rise up in judgment against me.

Prepare me, I beseech thee, for the continuance of thy favours, by giving me the grace of a true repentance, and a thorough amendment of life.

Make me truly sensible of the [illegible] and [illegible] of my nature; and the need I have of thy grace, [illegible] that I may pray to thee continually.

May I ever make a right use of the time which thy goodness may yet vouchsafe me, and not dare to abuse thy patience and long suffering.

Make me ever sensible of my latter end, that death may not overtake me unprepared; and in the hour of death, and day of judgment, good Lord, deliver me.

O God all powerful, take me this night under thy protection; preserve me from the powers of darkness, and from the dangers of the night; and, by that grace and providence bring me at last through all the trials and temptations of this world to a blessed end; that I may die in peace, and in the hope and rise in glory, through Jesus Christ. To whom

[illegible], and according to the full meaning of that holy prayer which he has taught us, I most humbly beseech thee to hear me, for myself, and for all christian people.

Our Father, which art in heaven, &c.

Morning Prayer for a Family.

Josh. xxiv. 15. As for me and my house, we will serve the Lord.

This ought to be the sincere resolution, and constant practice of every christian master of a family. Without this, none can reasonably expect to have dutiful children or faithful servants; nor justly hope to have God's blessing in this world, or in the world to come.

Let one devoutly read or say what followeth, the rest of the family seriously attending.

The Lord hath brought us safe to the beginning of this day; let us give him thanks for this, and for all his mercies.

Let us pray that we may live in the fear of God, and continue in love and charity with our neighbours:

That his Holy Spirit may direct and rule our hearts, teaching us what to do, and what to avoid:

That the grace of God may ever be with us, to support us in all dangers, and carry us through all temptations:

That the Lord may bless all our honest endeavours, and make us content with what his providence shall order for us: and that we may continue his faithful servants this day, and all the days of our life.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O most gracious and merciful God, by whom the world is governed and preserved, we give thee humble thanks for thy fatherly care over us; in preserving us from the dangers of the night past, and bringing us safe this morning to see another day.

We gratefully acknowledge our dependence upon thee, for all the necessaries, conveniences, and comforts of life; for all the means of our well-being here, and of our everlasting happiness hereafter.

We give thee thanks for the light of thy gospel, and the help of thy grace, and for the promise they have made us of pardon and forgiveness through thy Son Jesus Christ, on our sincere repentance and amendment.

Give us, we beseech thee, such a sense of these and all other thy mercies to us, as may make us truly thankful to thee for them.

Give us grace that we may ever walk as in thy sight; make a conscience of all our ways; and fearing to offend thee, may never fall into the sins we have repented of.

Enable us to resist and overcome the temptations of the world, the flesh, and the Devil; To follow the motions of thy good Spirit; to be serious and holy in our lives; true and just in our dealings; watchful over our thoughts, our words, and our actions; diligent in our business, and temperate in all things.

Give us grace honestly to improve all the talents which thou hast committed to our trust: and may no worldly business, no worldly pleasures, divert us from the concerns of the life to come!

May thy blessing be upon our persons, upon our labours, upon our substance; and upon all that belong to us; and may we never undertake any work, which we dare not beg thee to prosper!

May thy grace defend us in all assaults of our enemies; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight.

Give us, gracious God, what is needful for us, and grant not to abuse thy favours: Give us we beseech thee, contented minds; and make us ever mindful of the wants of others.

Give us, in this world, the knowledge of thy truth; and in the world to come, life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect petitions, but according to the full meaning of that form of prayer which Jesus Christ has taught us, and for his sake.

Our Father, which art in heaven, &c.

The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost, be with us all ever more. *Amen.*

Parents for Children.

Eph. vi. 4. Ye parents, bring up your children in the nurture and admonition of the Lord.

O God, the Father of our Lord Jesus Christ, for his sake bless my children with healthful bodies, and understanding souls, and sanctified hearts, that they may remember their creator all their days. Let thy grace preserve them from the temptations of an evil world, and may I never be wanting in any part of my duty to them; but instruct them in the faith and duties of a christian life: Convince them of their faults, and correct them in reason and love. O be thou, O God, their Father and their portion in this world, and in the world to come! *Amen.*

Evening Prayer for a Family.

Let one of the family read or say distinctly what followeth, the rest seriously attending.

By the favour of God, we are come to the evening of this day; and we are so much nearer our latter end.

Let us seriously consider this, and pray God to prepare us for the hour of death.

Let us with penitent hearts, beseech him to pardon our offences, and deliver us from the evils which they have deserved.

Let us resolve to amend whatever we have done amiss, and pray God, that his grace may keep us from returning to those sins which we have repented of:

And then we may be safe under his protection who alone can defend us from the powers of darkness.

For all which blessings let us devoutly pray.

Then, all devoutly kneeling, let one distinctly say.

O Lord, and heavenly Father, we acknowledge thy great goodness to us, in sparing us when we deserve punishment; in giving us the necessaries of this life, and in setting before us the happiness of a better life.

O merciful God, pardon our offences, correct and amend what is amiss in us, that as we grow in years, we may grow

in grace, and the nearer we come to our latter end, the more ripe we may be prepared for it.

In the midst of life we are in death.

Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal misery.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us a household fearing thee, O God, submitting ourselves to thy good pleasure, and putting our whole trust in thy mercy.

Give us a true Knowledge of ourselves; of the corruption of our nature; and the necessity of thy gracious help to save us from ruin.

And may the spirit of Christ ever live and rule in us, possessing our souls with a sincere love of thee, O God, with an earnest desire to please thee, and with a dread of offending thee.

Sanctify us wholly we beseech thee, that our spirits, and souls, and bodies, may be preserved blameless unto the coming of our Lord Jesus Christ.

Continue to us, and to all christian churches, the means of grace and salvation; and may the saving truths of the gospel be published and received in all the world.

Vouchsafe unto us an interest in all the prayers of thy holy church, which have this day been offered to the throne of grace.

Forgive all that have injured us, and forgive our many offences against our neighbour.

Bless, we beseech thee, O God, all those whom thy providence hath set over us, whether in church or state, and give us grace to honour and obey them for conscience sake.

Defend us from all adversities which may happen to our bodies, and from all evil thoughts which may assault and hurt our souls; and prepare us to receive with an humble resignation, whatever thy providence shall think best for us.

And, finally, we beseech thee to give us grace, that we may lead and end our lives in thy faith and fear, and to thy glory, through Jesus Christ our Lord. *Amen.*

Hear us O merciful God, for ourselves and for all mankind, not according to our weak understandings, but accor-

...to the full meaning of this holy prayer, which thy beloved Son hath taught us.

Our Father which art in heaven, &c.

The grace of our Lord Jesus Christ, &c.

SELECT SCRIPTURES, AND MEDITATIONS UPON THEM;

Which may teach us how to profit by reading the Scriptures.

John, xvi. 23. Verily I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you.

Every thing is promised to this duty, when we pray as we ought to do; *i. e.* in the name, and through the merits of Jesus Christ; out of a sense of our own wants and miseries; with the humility of sinful creatures; and with a full purpose of doing what we know will please God.

O Lord, vouchsafe me these dispositions that I may never ask any thing in vain, or render myself unworthy to receive thy blessings.

Hab. ii. 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

Deliver us, O Lord, from covetousness, the root of all evil; which leads men to trust in themselves; to forget their dependence upon thee; and foolishly to hope to be out of the reach of miseries, and those evils and afflictions, which are designed in great mercy, for the punishment of sin, and for the salvation of sinners. Preserve us, O Lord, from this too common, but damnable sin of covetousness, for Jesus Christ's sake. *Amen.*

Luke, xvii. 26, 27, 28, 29. As it was in the days of Noah and Lot. They did eat, they drank, they bought, they sold, they planted, they builded; till the day that Lot went out of Sodom, when they were all destroyed.

Lord, open our eyes before we are surprised by death, as those miserable sinners were in the days of Noah, and of Lot. May this be a warning to us! And keep us, by thy grace, from setting our hearts too eagerly upon the business,

the cares, and pleasures, of this life, without considering how soon and suddenly we may be called out of it; *and that day overtake us unawares.*

Luke, xi. 13. If ye being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give good things, and his Holy Spirit, to them that ask him?

O HEAVENLY Father, let it be unto us according to this thy Son's most faithful promise. For his sake give us thy Holy Spirit, to live and act in us, to guide and assist us all our days; and may we ever ask and be content with such things as it shall please thee to give us! and grant that we may never grieve thy Holy Spirit; never reject his godly motions, or render ourselves unworthy his abode with us, by living in any known sin.

A short and necessary Instruction for the Lord's day in the morning.

THE Lord, who has blessed one day in seven, blesseth all those who keep it holy: and very terrible have been his judgments upon them that have profaned it.

It is your duty therefore, *on this good day*, to lay aside as much as possible, all worldly business; all worldly thoughts; all worldly pleasures; that you may honour your Creator to the best of your power; by owning your dependence upon him; by hearing his word, and his commandments; by asking his blessings, and giving him thanks for his favours.

If then it is our interest and our happiness, to serve God, it is our duty to be at his house before his service begins; to shew that we fear his majesty, and dare not offer him *a lame sacrifice*; to shew that we do indeed desire his blessing, and take delight in serving him.

When therefore you come into the house of God, and first kneel down say secretly this short prayer.

A short Prayer at your coming into Church.

May the good Spirit of God dispose me unto, and assist me in his service! The Lord give us all a true and lively sense of our wants, and of his mercy and presence against us, that we may serve him with our hearts as well as with our bodies, and that our prayers may be heard, for the sake of his Son Jesus Christ our Lord! *Amen.*

After this, attend diligently to what is said, and prayed for; remembering that they are *your* prayers which are offered up to God; but that you have no share in them, if you do not mind what is asked in your name.

That your heart may go along with your prayers, say softly, *Amen*, so be it, to every petition. This is what the most unlearned may do, and it may be the most learned cannot do better; to keep their minds intent upon what they are about.

When you *confess your sins*, do it with great seriousness and concern, remembering that you are for ever undone, if you are not forgiven. And then hear with comfort upon what condition God will pardon you: If you *repent and believe the gospel*, you are sure to be forgiven.

When the *word of God* is read or preached, be careful to mind it, that you may know your duty, and the reward of doing it; that you may observe the way of God's dealing with mankind, in punishing the wicked, and in protecting and rewarding the righteous; that you may know the manner of our redemption, and the great love of God in bringing it to pass; that you may see the dangers set before you, ever remembering, that "faith, without which we cannot please God, cometh by hearing, and hearing by the word of God." Rom. x. 17.

And be sure to behave yourself with great reverence and devotion, while you are in God's house in the presence of God; for if, when you should be on your knees, asking God's pardon and blessings, or standing to praise the Creator of heaven and earth; if instead of doing so, you sit and sleep away the time, or carelessly gape, and think of other matters, then you will return from God's house with a curse, and not with a blessing.

And yet the very best of us, after all our care, [illegible] to beg pardon even for the faults of our devotions. [illegible] fore, before you rise from your knees, say privately this short prayer.

A short Prayer before you leave the Church.

The good Lord accept our duty, and service; pardon our sins and infirmities; give us what is needful for our souls, and for our bodies; and keep us evermore under thy protection, for the sake of Jesus Christ our Saviour! *Amen.*

And now, God *forbid* that you should spend the remainder of this good day, so well begun, in sin and vanity! Rather think, how you may do most honour to your Creator and Redeemer.

If you can read, you can both instruct yourself, and them that will hear you.

If you have children and servants, you can teach them how to fear, and love, and to pray to God.

And if you are unlearned, you can think of what you have heard at church, and resolve to do, to the best of your knowledge, as you have been taught.

Then will the Lord be with you, to bless you in the way you go, to preserve and to prosper you. For this is what he hath declared, "Them that honour me, I will honour; and they that despise me, shall be lightly esteemed." 1 Samuel, ii. 30.

A Prayer for Sunday Morning.

O Lord, who hast consecrated this day to thy service, give us grace so to observe it, that it may be the beginning of a happy week to us; and that none of thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, *that here we have no abiding place*, that we may seriously and timely provide for another life; and grant that this great concern may make us very desirous to learn our duty, and to do what thou requirest of us. And blessed be God, that we have churches to go to, that we have such times set apart for the more public worship of our Creator.

[illegible] we have Pastors to teach us! The Lord prosper [illegible] and give us Grace to profit by them; that they [illegible] we may enjoy an everlasting Sabbath with the saints in heaven, for Jesus Christ's sake. *Amen.*

A plain and useful Instruction for Sunday Evening.

Concerning the providence of God, or his wisdom and goodness in governing the world.

THAT God is great, and to be greatly feared, we know by the world he hath made, and from his dreadful judgments.

That God is good, and to be loved and worshipped, we are convinced from his care of the whole creation.

"For his tender mercies are over all his works," Psalms, [illegible] 9. Therefore have his creatures the comfort of the rain and sun, of food and shelter; the earth yields increase, and the seas are stored with creatures innumerable.

In the hand of God are these and all other blessings, which he withholds, or giveth, according to his good pleasure, to teach us that we wholly depend on him; *that man liveth not by bread alone,* nor by his own industry, but by the providence of God, who ordereth all conditions of life for the best, for those that cannot choose for themselves.

And if he suffers some to be poor, it is because that condition is best for them now; but he will make them great amends in the next world for what they want in this, if they will be content and honest, neither murmur at their own lot, nor envy that of others.

When God giveth riches, it is not to make them an occasion of our ruin, but to try our virtue; for, *if we are not high-minded, if we trust not in uncertain riches, but in the living God; if we do good with them, and readily distribute to the necessity of others; then are riches a real blessing, and help to bring us to eternal life,* 1 Tim. vi. 17.

If he bringeth us into affliction, it is not that he is pleased with the miseries of his creatures, *but he is showing them their transgression, he is opening their ear to discipline, that they may return from iniquity, and save their souls from death eternal.* Job, xxxvi. 9.

If he suffers us to be tempted, it is not that we might [illegible] but to make us more sensible of our own weakness, [illegible] may come to him for help, on whom we depend, who [illegible] *not suffer us to be tempted above what we are able to bear*; and who will reward our poor endeavours with unspeakable happiness.

If we have friends, it is the favour of God to us; and, if we have enemies, they are rods in his hands either to correct us, or to make us careful of our ways.

The Devil himself, that powerful spirit, is under God's command, to execute his judgments upon wicked men, while they that trust in the Lord hath nothing to fear, for he hath no power to hurt them.

Happy are we, who know these things now; and we shall be for ever happy if we live according to this belief.

For then we shall trust in the Lord with all our heart, and not lean unto our own understanding.

We shall call upon him for what we want, and thankfully receive what he is pleased to send. For "shall we receive good at the hand of God, and shall we not receive evil?" Job, ii. 10.

We shall hope for his favour when we mean well, and never expect his blessing when our designs are evil.

We shall look upon God's time as the best, and not grow impatient when our desires are not answered.

We shall acknowledge his hand in every thing that befalleth us, and hope for his mercy even when he is angry, knowing, "that all things shall work together for good to them that love God," Rom. viii. 28. *Thus shall we dwell under the defence of the Most High, and shall be secure from fear of evil.*

A Prayer for Sunday Evening.

ALMIGHTY God, by whom all things were made, and are preserved, make us truly thankful, for thy wonderful works of creation; for thine adorable providence in preserving every thing that thou hast made: and for thine infinite power, wisdom, and goodness, in the government of the world. But above all, we acknowledge thine infinite love in the redemption of the world, by thy Son our Lord

Jesus Christ; and thy goodness in sending by him this comfortable message to thy distressed creatures—*That whoever reserveth and believeth in him, shall not perish, but have eternal life.* We bless thee for his holy doctrine and example; and for his precious death, and glorious resurrection, by which our sad condition, and thine unspeakable love, have been wonderfully shewn to us. We give thee thanks for thy holy word, by which thy works of mercy and providence have been preserved, and thy will made known unto mankind. We bless thy holy name, for sanctifying one day in seven to thy service, to keep up the knowledge and remembrance of thee, and of our creation and redemption; and for appointing thy ministers to publish these truths to us in thy name, that we may render unto thee that honour, love, and obedience, which becometh creatures to pay to their Creator. And we beseech thee, O God, to give us all such a deep and lasting sense of thy great and undeserved mercies to us, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee, in holiness and righteousness all our days; and as we often hear how we ought to walk, and to please God, we may continue to do so unto our lives end, through Jesus Christ our Lord. *Amen.*

A short Admonition to all, and especially to Masters of Families.

Amongst the many growing vices of this profane age, one wretched and ungodly custom is too common; *viz.* of people's falling to their meals, as the beasts do to their fodder, without any thoughts of God, or thanks for his blessings.* And even too many of those who have not quite

*Grace before meals, the practice of the Romans.

Non potus aut Epulae, aut Munera grata Lycæi,
Fas cuiquam tetigisse fuit, quam multa precatus
In mensam. Sil. Italicus,

'Nor touch'd the meat, nor tasted was the wine,
'Till every guest implor'd the pow'rs divine.'

laid aside this christian duty, perform it after such a [illegible] and negligent manner, as makes it as [illegible]

When a man, like ourselves, bestows a favour, we [illegible] ally give him thanks. Are not food, and the [illegible] life and health, mighty blessings? Is not God the [illegible] of these? Are they not worth asking, and giving [illegible] for? this shews plainly, that this sin, being [illegible] natural notions of sense and gratitude, is of the [illegible] makes the table of too many to become a snare [illegible] to them, by intemperance, gluttony, and [illegible]

All christians who have any regard to the [illegible] Saviour, who always glorified God, and gave him [illegible] thanks for his blessings; or to the example of [illegible] who would not omit this duty, though in [illegible] presence of a numerous company of heathens.* [illegible] tians, seeing the reasonableness of this duty, [illegible] omitting it, or of not performing it after a [illegible] will be inexcusable before God, if they neglect to [illegible] him at their daily meals.

Now, that the most unlearned, may not want words to express their thanks, and beg God's blessing upon themselves, and their daily food, those following may be made use of.

Grace before our Meals.

O God who giveth food unto all flesh, grant that we may receive these thy gifts with thy blessing, and use them with sobriety and thankful hearts, through Jesus Christ our Lord. *Amen.*

Grace after our Meat.

Make us truly thankful, O Lord, for our daily bread, and for all other mercies which we receive; and help us to love and serve thee, the giver of all good, for Jesus Christ's sake. *Amen.*

*Acts, xxvii. 35.

Extracts from Dr. Thomas Bromhead's Spiritual Directions for the Unconverted.

DIRECTIONS CONCERNING PRAYER.

Pray without ceasing; that is to say, be continually in a disposition to pray. Let your requests be made known unto God in the name of Christ, and praise him for every blessing you have received.

Prayer may with propriety be divided into *sudden* and *stated*. By the former we offer up short and sudden petitions at the throne of Grace, on every occasion, in the midst of our worldly employments. By the latter we quit our worldly employments, that we may in a more enlarged and solemn manner, address our heavenly Father: The latter has appropriated the name of *Prayer* to itself, though both are equally so, and equally acceptable in the sight of God, if offered up in the name of Christ, according to his will.

Sudden petitions are called *Ejaculations*: The uninstructed reader perhaps will best understand me, if I give some instances of this kind of prayer. Thus the first office of every morning, should be thanksgivings, which may be expressed in some such ejaculation as this.

Praised be thy holy name, O Lord, my Redeemer, for preserving me from the dangers of the past night, and for adding another day to my past life. Give me I beseech thee, grace, that I may employ it to thy glory, and the salvation of my immortal soul.

But besides the morning, there will other occasions offer for pious ejaculations all the day long; and I would earnestly recommend them as the best means of guarding against the first assaults of temptation, and of keeping up constant communion with God. Thus on some remarkable deliverance, you may say—"Blessed be thy name, O Lord, for this mercy." On some good work performed—"Thanks be to God who has enabled me to perform this work; I am nevertheless an unprofitable servant." On some sudden appearance of danger—"Good Lord, deliver me from this

"This excellent little Book, and Friendly Advice to a Patient, by the same author, are bound together, and published by the Society for promoting Christian Knowledge.

danger." Or—"Take me, O God, under thy protection." On some sudden temptation from Satan, [illegible] Guard me against this temptation. [illegible] into sin through infirmity—"Pardon, I beseech thee, [illegible] my sin." On some sight of your own corruption—"[illegible] me a new heart, and renew a right spirit within [illegible]" [illegible] hearing of the death of friends—"Teach me so to [illegible] my days, that I may apply my heart unto wisdom," [illegible] such like.

Every sentence of the Lord's prayer likewise may be considered and used, as a distinct ejaculation; as may every petition, or thanksgiving in the Bible; (or in any prayer) if it suits your case: Endeavour therefore to become [illegible] scribe well instructed in the kingdom of heaven [illegible] the word of God, and you will never want expressions to carry on this heavenly correspondence.

Solemn prayer may well be divided into two parts, *occasional* and *stated*. Occasional, as in times of affliction, or sickness; the mind of man being then, like a weak plant, under pressure, and God its only support; and every important occasion in life will furnish matter for prayers suitable to it. Stated or fixed to certain times and proper opportunities, as morning and evening prayers.

At morning prayer, offer up the following (or some other to the like purpose,) before you are engaged in any worldly business. An awe of God on your hearts will direct you to use the most humble and devout postures, and jestures, when you are addressing him. Kneeling is undoubtedly the most decent, reverential and becoming posture. But when by sickness, weakness, or other unavoidable hindrances, you cannot kneel, pray as you sit, stand, ride, walk, or lie in bed; remembering that God at all times, (especially at such times) regards not so much the posture of the body, as the disposition of the heart: And that (as the Psalmist expresses it) "if any regard iniquity in their hearts,

* Matt. xiii. 26.

† Nature directs every man, (even the most profligate) to [illegible] ejaculations, in cases of surprise or imminent danger, where there can be no time for preparation, (such as "Lord have mercy upon me." &c.) The natural language too of the illiterate, will readily express their own sincere and devout sentiments, on any emergency; and not the less acceptable to God, for what we weak mortals should esteem an improprietary or defect.

A Prayer for the Morning.

which thou shalt be pleased to grant me, that I may every day increase in holiness, and perseverе in it to the end of my life.

Petition for assistance.

Strengthen me, I beseech thee, by the assistance of thy Holy spirit, without which I am unable to pursue these sincere purposes: and secure me by thy grace against the snares and temptations to which I am daily exposed.

Petition in behalf of others.

Send thy glorious gospel to the whole human race, and give them the love and fear of thee: Bless my relations and friends: Bless likewise all those who remember me in their prayers; and those who have desired my prayers for them. Pardon my enemies, and turn their hearts; and grant to all whatever is needful, or profitable, either for the welfare of their bodies, or the salvation of their souls.

Petition for God's blessing.

Enable me, Lord of all power, and goodness, faithfully to perform the several duties belonging to my station in this life. Prosper thou the work of my hands, and bless my honest endeavours. Guard my health and safety; and whatever I do, may I do it "heartily as to the Lord;" that I may be an useful member of society, and a faithful servant of Christ. May I live all the day long in thy fear, under a sense of thy presence, in an humble trust in thy fatherly protection, and in a lively hope of everlasting glory, through Jesus Christ. *Amen.*

On Sunday morning, let what follows between the hooks [thus] be added, but at no other time.

[I thank thee, O Lord, for setting apart a day for the noble employment of joining with my fellow-christians in the public worship and service of our great Creator and Redeemer. Teach me to remember this thy command; and to shew my obedience in devoutly attending on thy worship, and fervently joining in the several parts of it. Let thy words delivered, and explained by the mouth of thy ministers, find a ready admission into my heart, and not be lost through carelessness, or rendered fruitless by the vain pursuits of the world.]

O thou that hearest prayer, here these my imperfect petitions humbly presented in thy Son's name; by whose

gospel I have been instructed, injoined, and encouraged thus to address thee in behalf of myself, and my fellow-creatures.

Our Father, which art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

At the conclusion of your devotions, it can never be improper to add these important words of the apostle, which contain a summary of all the inestimable blessings which you have been imploring; and of all, which constitute the happiness of a christian.

2 *Cor.* xiii 14. May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all, this day [or night] and for evermore! *Amen.*

When you arise from your knees be very thankful that God has allowed you, through the merits and intercession of his Son, the privilege of prayer. Reflect seriously on the temper, in which you presented your addresses at the throne of Divine Mercy: as whether you prayed with understanding, sensible of your sins and wants; with fervency, with hope to succeed, and with love to your brethren. Remember likewise that you live suitably to your prayers, and continue heavenly minded all the day long.

At evening prayer be particularly watchful against drowsiness, and never fix the hour too late in your family, as they will then be unavoidably fatigued and sleepy. Go not therefore to your knees in such a disposition, and with carelessness and indifference, merely out of custom, and to keep up the form of prayer, frequently gaping and half asleep; but be conscientious in this solemn duty, with an eye to the great God of heaven and earth: always remembering, that inattentive lifeless prayer is an unacceptable offering, and all confidence in that is an abomination to the Most High. Consider too, that one sentence issued from the heart, and sincerely accompanied by the affections, is of

more value, than many pages carelessly read over, or the most complete forms inattentively repeated: Whether therefore your prayers be long, or short, keep your heart with all diligence; and be sure they are not short for want of fervour. Let every one of you, when you pray, be slow in your utterance, and earnest in your affections: make a stop at the end of every petition, that you may ponder upon the inestimable worth of the blessing you implore; that it may be the desire of your heart, as well as the request of your tongue; and may the God of goodness enable you, "in every thing by prayer and supplication with thanksgiving, to let your requests be made known to him." Phil. iv. 6

A Prayer for the Evening.

Thanksgiving. MOST gracious God, I humbly thank thee for having safely brought me to the conclusion of this day; and for all thy past as well as present mercies; but above all for Jesus Christ thy Son, for his glorious gospel, and the hope of a far better life in thy eternal kingdom.

Confession. I acknowledge, O Lord, that I am a sinful creature; that I have made very ungrateful returns to thine infinite goodness; and often transgressed thy commandments. For which, and for whatever sins I have this day committed in thought word, or deed, I desire to be sincerely penitent.*

Petition for pardon. Father of everlasting compassion, pardon for thy Son Jesus Christ's sake, all my sins both of omission and commission. "I have destroyed myself, but in him is my help."† I rely on him, as my Saviour: I submit to him as my Lord; and I desire to comply with the reasonable, and gracious terms proposed in the gospel.

*Here make a short pause for recollection, and secret confession of the sins and failings of the day: But a more particular confession may be made in private, either before or after prayer, as we have time for fuller self-examination.

†Hos. xiii. 9.

Petition for assistance.

Grant me, O Lord, the assistance of thy grace to supply the weakness of my endeavours, to reform my depraved will, and to govern all my affections. Preserve me from the sin of unbelief in thy promises, and let me ever remember them, to my great and endless comfort.

Petition in behalf of others.

Be merciful and gracious to the whole race of mankind; particularly those to whom I am more immediately related, as likewise to this family. I beg thy blessing on all those who pray for me; and particularly on the afflicted. Reconcile them, O Lord, to their sufferings, and all of us to thyself; and give them and me, whatsoever thine infinite wisdom knows to be necessary, both for our spiritual and temporal welfare.

For rest and protection.

I commit myself unto thee, O God, this night, beseeching thee to give me rest, and to keep me in safety: Or, if my soul should be required of me before the morning light, receive me to thy mercy, through the merits and mediation of Jesus Christ, in whom thou art always well pleased. *Amen.*

On Sunday evening let what follows between the hooks [thus] be added to this prayer, but at no other time.

[Most gracious God, I lament, that I love thee no better; and am grieved to think of my coldness and inattention, which has too often appeared during my attendance on the solemn service of this thy day. Accept of such imperfect offerings as I have made. Grant that I may meditate on thy law with profit and delight; and that the good seed sown may take deep root in my heart, and bring forth abundant fruits; that so my conversation may be such, as becometh the discipline and follower of my blessed instructor and master Jesus Christ. *Amen.*]

O thou that heareth prayer, &c. See Morning Prayer.
Our Father, &c.
The grace of our Lord Jesus Christ, &c.

THESE prayers I have divided regularly, as such divisions may be of great use, by preserving order, and prevent-

ing confusion in our addresses to God, particularly in reminding us of what we want, and for what we ought to ask. It is therefore hoped, that the several heads, or divisions, will be carefully observed and imprinted in our memories, with a view to which, I have inserted these divisions in the margin on the side of the prayers. By the blessing of God on the use of these means, we may be enabled in time to pursue the same order and method both morning and evening, in our own words and expressions; namely, in thanksgivings and petitions formed out of our own hearts. A circumstance greatly to be desired, as it will bring the mind to an habit of regular prayer; but this can only be attained by a diligent use of our talents; that is to say, by devout and constant practice.

The use too of these divisions, I think, may be extended still farther; as by this method, such as are young, may happily become acquainted with the design and meaning of what they repeat; so as more early in life to acquire the inestimable habit of praying with the understanding, and performing to their Creator, in their youth, a reasonable service.

Nothing can be of greater importance to your improvement in a religious life, than turning your morning prayers into questions in the evening, to see how far you have endeavoured to be what you have prayed to be. As for instance, after having used the Lord's prayer in the morning, ask yourselves these questions in the evening. Do I hallow God's holy name? Do I desire his kingdom of grace may come here, and his kingdom of glory hereafter? Do I desire his will may be done in me, and by me, and do I act accordingly? &c. &c.

There is a stated time of short address to the Almighty, when we sit down to our meals. Our Saviour, while on earth, glorified God, by solemnly looking up to heaven, and blessing the loaves and fishes, before he distributed them to those who sat down to eat: (see Mark, vi. 41.) And St. Paul, though in bonds, in presence of a numerous company of heathens,* would not omit this necessary duty. God intended we should use, with moderation, all his good

*Acts, xxvii. 35.

things; but asking his blessing on them, and thanksgiving for them, is the condition. That the most ignorant therefore may not want proper words for this purpose, I shall add the following short forms.

Grace before Meals.

Bless, O Lord, these thy good creatures to our use, and by them fit us for thy service, through Jesus Christ. *Amen.*

Grace after Meals.

Accept our thanks, O Lord, for these, and all thy other mercies, and may we shew our gratitude by our lives, through Jesus Christ. *Amen.*

An address to God ought, doubtless, to be most serious and solemn; let me entreat you therefore to be very composed and reverential in the discharge of this duty; since to perform it in a slight and negligent manner, must be shocking to all good men, and sinful before God; more sinful, perhaps, than even the omission itself: And if he, who asks the blessing of, or returns the thanks to the Almighty, in the name of the rest, should presume to do it in an irreverent manner; every one present will, I hope, remember, that he is as much obliged to repeat the grace in his own mind as if nothing had passed at table. This is easily done without appearing singular, or giving any offence, should you happen to be in the company of your superiors, whom it may not at all times be consistent with prudence to admonish: For, in some cases, the very attempt would be productive of sneer, ridicule, and perhaps profaneness. It is no man's duty, to give an ill timed or unbecoming reprimand; and it is the province of reason to determine how far such admonitions are decent, and likely to do good or harm.

As little children are too often uninstructed at a time when they are most susceptible of improvement, the following prayer, either morning or evening, will not, I hope be without use.

MERCIFUL God, and Father who art in heaven, look down, I beseech thee, on a helpless child. Incline my heart to remember, love, and serve thee, and keep me from every evil thought, word, and work. May I grow in wisdom, as I grow in stature, and be in favour with God and man. Make me dutiful to my parents, loving to my relations, obedient to my teachers, and always in a disposition to hear advice, and receive instruction. Keep me this day (or this night) from every danger, and grant all my humble petitions, for the sake of Jesus Christ my Saviour, in whom alone I can be accepted.

Our Father, &c.

The grace of our Lord, &c.

As I cannot but be solicitous, lest any one, (be his situation or capacity ever so mean) should be destitute of proper assistance for the performance of prayer: and as many stand in need of forms for this purpose, I have for the benefit of such, added what I apprehended to be of the most general use. Yet I am very sensible that no precomposed forms can be so compiled, as to suit the particular circumstances of every man; consequently, he must often lie under the necessity of cloathing his own thoughts in his own language, when he approaches the throne of Grace; and he is undoubtedly obliged (as far as he is able) to endeavour after proper and reverential expressions; though it is not to be expected, that an uninstructed clown should pray any more than behave, with the same elegance as the gentleman, who has had a liberal education.

It is to be hoped, that such as are heads of families, (if they have any regard to their own eternal salvation, and that of their domestics) will not fail to pray with them every morning when it can be complied with, as well as every evening.

It is of small importance to us what such, or such a man does, or says; or what notions the world may entertain of outside appearances. *Is the gospel true?* If it be, (as it surely is) then the bad lives, negligence, or ignorance of others, will be no more an excuse for our disobedience, than

the extravagance of another in spending the means of his subsistence, would be a rule to us, if we had been so indiscreet as to spend our own.

The too general disuse therefore of family prayer, cannot afford him the least shadow of a pretence to countenance our neglect of it. Consult the scriptures, and emulate the heroic resolution of the brave Joshua, when he said, even on the supposition of his being deserted by the whole nation, "As for me and my house, we will serve the Lord." Josh. xxiv. 15. We will faithfully retain, assert, and adorn religion. Surely this ought to be the sincere resolution, and constant practice of every christian master or mistress of a family. Without this, none can reasonably expect to have dutiful children, or faithful servants, nor justly hope to have God's blessing in this world, or his favour and acceptance in that which is to come. The depravity of the world, in which we are about to enter, and the various temptations and dangers, which we are unable to foresee, or prevent, may well suggest to us the great propriety of imploring the grace, protection, and blessing of God before we go abroad; and will also afford a very strong argument for uniting our petitions for it as a family, if providence gives us an opportunity.

It remains to be observed likewise (in order to render the influence of family prayer more lasting, and extensive) that were all the members of every family frequently and seriously to recollect, that they are daily to join together in the solemn worship of the living God, and beg for each other the fulness of all heavenly blessings, the previous and constant expectation of being so engaged, would help to prevent bitter words, to suppress all instances of unkindness, and to unite their hearts in love, *that their prayers might not be hindered.* 1 Pet. iii. 7.

And let it be recollected, on every proper occasion, that to intercede for each other, either as a family, or as a community in general (how little soever it may now be regarded) is one of the most important acts of christian charity; the means of bringing down on others blessings from on high, and of filling our own hearts with extensive and brotherly love. It is also an act of spiritual charity, which the poorest are so capable of exercising, that they may be even rich in intercessionary alms; and surely none can allow them-

selves to despise such alms since the chiefest of the apostles most earnestly and frequently solicited them.*

DIRECTIONS CONCERNING OUR CONVERSATION.

Converse frequently on religious subjects,† and for that purpose, be particularly careful in the choice of your company, and in keeping a strict guard over your tongue.

THAT your conversation may be edifying to yourself, and others, be watchful to prevent its turning on idle and improper topics: And, in order to prevent it, the best guard will be the introduction of some religious subjects, where it can be done with propriety, the particulars of which, being as numerous as those of heavenly contemplation, I need not name. The things most worthy of your meditation, are most worthy of your discourse. I shall here add some cautions with regard to the government of your tongue in general, which I must beg you carefully to observe; for, says St. James, "If any man pretends to be religious, and bridle not his tongue, that man's religion is vain. Jas. i. 26.

*See Rom. xv. 30.—Col. iv. 12.—1 Tim. ii. 1.

†The following hints will shew the use of writing down suitable materials for conversation with the afflicted. As for instance: Observe to them, that afflictions are appointed by the wisdom and goodness of God, which is an argument for resignation and comfort: Remark the examples of Eli, Job, and Christ: Urge that afflictions are designed as blessings, and that God is out of kindness severe. If it be objected, that affliction is peculiarly calamitous; it may be answered, God, the unerring God, prescribed it, and therefore it is proper. If it be enquired what benefits arise from it? Reply, that it weans us from the world, and may bring us to Christ, after whom, while he was on earth, not the rich and gay, but the poor and afflicted, sought, and still seek; that Christ has pardon of sin, the gift of the Holy Spirit, and eternal life to bestow; that we should therefore be fervent in prayer: Recommend this by the examples of Daniel, David, and Hannah: Assert, that prayer will not tend to deject, but to elevate the mind: Advise cheerfulness: Observe, that this disposition under misfortunes, or a release from them, is not to be obtained by the visits of worldly company, but by prayer, and consulting the scriptures, the treasury of comfort; that earthly friends cannot give it: That God is both able and willing to bestow that peace which the world, and worldly things cannot give; a peace which surpasses all understanding, and without which the greatest monarch on earth is an object, not of envy, but of compassion. After the same manner we may make memorandums of suitable hints for conversation on other religious subjects.

First: Let the glorious name of Almighty God never be mentioned, unless on weighty, and just occasions; and even then, let your heart always be affected with the most serious consideration of that eternal Being before whom you speak. God is highly dishonoured, when his name is bandied to and fro in common conversation, without due respect of his incomprehensible greatness.

Secondly: When you speak of your neighbour, speak all the good you know of him truly and readily, whether he be friend or foe; yet always behind his back, rather than before his face. If any thing evil, or derogatory to his character must be published, be sure you speak not by hear-say, but according to your personal knowledge; nor even then, without a lawful calling, as when you are summoned before a magistrate to bear witness to the truth, or when hurt has arisen, or may arise to others from the evil; or when you know of any one, who has authority to redress it. In such cases, and to such persons, we ought to speak of the evil we know of our neighbours, but not otherwise. To uncover the nakedness of our brethren, without a just calling, is extremely unlawful, and exceedingly pernicious: It always begins in self love, and ends in contention. An impertinent meddling in the concerns of others, is a direct breach of that admirable rule of the Apostle, "Study to be quiet, and mind your own business." (1 Thess. iv. 11.)—And it is well known what violent animosities, furious resentments, and implacable hatreds arise from a disregard to it. Indeed, where you have authority, apprehend it may be well received, or are in any degree personally concerned, it will be quite proper to tell your neighbour himself of his faults. Our Lord's rule is; "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke, xvii. 3.

Thirdly: When you speak of yourself, let it be modestly, without vaunting, or boasting. Never praise yourself without absolute necessity, or when you are unjustly traduced, or in defence of your own innocence: It would, however, be imprudent to speak any thing, which tends to your own disadvantage, or proclaim your own faults. Let your speech be sincere, honest, and edifying; let it be fitted to the time, the place, the occasion, and to him, with whom you converse; and let it tend to the glory of God, the disparagement of sin, and the defence of good men, and good

things; and it will be an argument to others of a gracious heart, well stored with wisdom, and replenished with virtue.

Flee every temptation, which is likely to draw you into sin; and weigh well, and often, the precept given by St. John, as a tender father to his dear child under that beautiful and expressive phrase, "Little children, (too apt to be pleased with every toy and trinket) keep yourselves from idols;" not only from those of the heathen, but from every sort which might alienate your regard from God. Every allurement, by which the Devil entices you to sin, such as riches, honour, pleasures, company, and sensualities of any kind, are the several idols (toys or trinkets) which he presents as the objects of admiration and worship: It is just the same to him which you take: Whatever draws off your affections from God, will equally answer his ends. Be ever observant therefore of the directions here given, and then none of these idols can gain the ascendency in your heart.

REMARKS ON POINTS OF CONTROVERSY, AND ON CHARITY TOWARDS ALL DENOMINATIONS OF CHRISTIANS.

1. As there are many points of controversy and speculation, which frequently have been destructive of true piety, and preventive of the regular course of devotion, which I have described; I hope my readers will not perplex themselves about such points:—Such I mean as relate to the counsels, decrees, or supernatural operations of the Almighty, which He has not thought fit to reveal or explain in his written word; for every contentious disputation about them, or curious searching into them, may be looked on at least as the offspring of a vain and fruitless curiosity, if not suggested by the tempter and enemy of mankind; and moreover all peremptory decisions of them, as a compound of human weakness, and arrogance. However important such points may seem to some, I am fully satisfied, they are of very little importance towards the great end of our blessed Saviour's coming into the world; namely, *the salvation of man*.—This persuasion of mind is to me a preservative against all religious doubts; the great comfort of which, and the hope, that others may reap the same invaluable benefit, makes it necessary for me to be more explicit on this subject.

2. I must likewise beg leave to recommend, in the strongest manner, (what is indeed in a great measure the consequence of my former position; I mean) very favourable thoughts of, and expressions towards, those pious and sincere christians, who differ in their sentiments concerning the ceremonial part of religion, or any manner not expressly commanded, or clearly revealed in scripture. This, if not the very *essence* of christian charity, ought, I am sure, to be *inseparably connected* with it. However, so far as the two particulars I have here mentioned may be distinguished from each other, I shall submit a few remarks on each, to the consideration of my readers.

1. *First*; As to abstruse points, I freely own, that my daily use of the scriptures, and my steady attention to them, has greatly abated my regard to what is not there clearly revealed, or from thence manifestly deduced; since many opinions fiercely contended for on one side, and opposed with the greatest earnestness and zeal on the other, seem to me (after what has, I hope, been a careful, and impartial examination) rather different in appearance, than in substance; and on the whole to be, as I have already observed, of very little signification, or use, to our way to heaven. For these reasons I have studiously avoided whatever might lead to any of these peculiarities, which have so unhappily divided christians of different denominations. The church of Christ would more illustriously display the spirit, and conform to the rules of its blessed founder, were these less studied or regarded. I have too often seen the understanding so darkened by prejudice in favour of precarious systems, that the clearest, the most important, and invariable truths of holy writ, have been made to depend on such particular, and doubtful interpretations, as might best conduce to the support of those notions. A melancholy proof, that the champions of controversy labour not so much to form their plan from scripture, as to wrest Scripture for the support of their plan.

Our divine master himself has given us an infallible rule for the direction of our judgment, in declaring that "the tree is known by its fruits;" and he has taught us by his Apostle, that "Faith worketh by Love." A due attention to this might certainly prevent a great number of presumptuous inquiries, and unnecessary, if not unmeaning distinctions. Faith may (alas! it will) afford matter of controver-

ty: *Hope* will be differently founded: but *Charity* (declared the greatest, and most important of the three) can admit of no debate, or doubt; yet whilst we enter into curious researches after, and endless disputes about, the two former, how often do we disregard, and entirely lose sight of the latter! Thus perplexing our minds, and souring our tempers "with vain janglings," to the manifest detriment of that vital holiness, on which our peace depends; of that holiness, I say, which it is the grand end of the gospel to promote; and which is the only proof, that we actually are what we would be thought.

Ye different sects, who all declare,
Lo! here is Christ, or Christ is there;
If real proofs ye mean to give,
Show me as christians how ye live.

2. Secondly, as to the favourable thoughts, which I sincerely entertain, and openly profess towards those, whose opinions are different from each other, or from my own, either relating to ceremonies, or other matters not expressly commanded, or clearly revealed in scripture, (by which I more particularly mean those, who in England conform to our ecclesiastical establishment, and those who dissent from it) I will only in a few words say, that as such a candid disposition in the state of imperfection, appears to me a necessary, and distinguishing characteristic of christianity, I hope I shall always retain, and study to cultivate it.

I am known to be a member of the Church of England, and think I have sufficient reasons for my adherence to it.—I look not for perfection in any thing of mere human institution: I am not taught by her to expect it in her own institutions, or decisions.—No!—Permit me to mention it to her honour, that in her articles "She acknowledges the holy Scriptures to be the only rule of Faith;—does not arrogate to herself infallibility:—nor pronounce as hopeless, reprobate, and damned, those who are not within her pale." On these principles is founded my invariable attachment to the established church; which whilst I profess in this public manner, I scruple not at the same time to declare, that in Good will, Love and Charity, I account myself, and desire to be accounted the Fellow-Member and Brother of every real Christian; by which I would be understood to mean

the candidly religious, and truly good of all denominations. Let us not forget the reprimand given by St. Paul to the Censurer, in these divine words, "For who art thou that judgest another Man's Servant? One Man esteemeth one day above another:—Another esteemeth every day alike—Let every man be fully persuaded in his own mind. He that regardeth not the day, to the Lord he doth not regard it. And we shall all stand before the judgment-seat of Christ." Rom. xiv. 4.

But are we obliged to comply with all tempers, or peculiarities contrary to order, and to our own maturest judgment? I answer—By no means,—I highly honour Piety and Virtue; and I most sincerely pity Enthusiasm, Error, and Prejudice, wheresoever they appear; Yet when I apprehend that these concur, as they too often do, in the same persons, I would no more conform to their ideas of public worship, or be incorporated with them, than I would make them the subject of scoffs and ridicule: And whilst what I look upon as an error in judgment, is the object of my compassion, not of my resentment, it shall, by the grace of God, be my constant endeavour, as it is clearly my duty, "if it be possible, and as much as lieth in me, to live peaceably with all men." Rom. xii. 18.

AN OFFICE OF HUMILIATION.*

OF SELF-EXAMINATION.

A Prayer before Self-Examination.

O THOU great searcher of hearts, who seest and knowest all my sins; help me so to search every secret of my heart, that I may leave no sin, if possible, unrepented of. Give me grace so impartially to judge and condemn myself, so humbly to repent and beg pardon, that I may not be con-

*This office and the following prayers, and all the prayers in this book whose authors' names are not given, are from "a New Manual of Devotion, in three parts," or from books published by the Society for promoting Christian Knowledge.

demned, when I shall appear at thy tribunal, in the great and terrible day of the Lord Jesus.

But, alas! after the most strict examination we can make, who can number his iniquities? Who can tell how oft he offendeth? Cleanse me, therefore, O Lord, I beseech thee, not only from my presumptuous and known sins, but from all secret and unknown transgressions, for his sake, who died for sinners, Jesus Christ our Lord. *Amen.*

Motives to Examination; together with some Rules to be observed therein.

Having devoutly prayed for God's assistance, doubt not but he will vouchsafe it you. And the better to dispose your heart to the duty of self-examination;

Consider seriously with yourself, "That it is appointed for all men once to die, and after death to be called to Judgment. That God hath appointed a day in which he will judge the world in righteousness by Jesus Christ. At whose coming, all men shall rise again with their bodies, and shall give an account of their own works: And they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire: For the books shall be opened, and the dead shall be judged out of the things written in those books according to their works. And then consider how much, how nearly it concerns you to judge yourself before that time, that you be not judged, that is, condemned of the Lord.

"Since then you must give an account of yourself, of all your thoughts, words, and actions; and be acquitted or condemned at the last day, according as they have been conformable to the law of God, or not; with what seriousness, with what sincerity, and religious awe ought you to set about this great work? so that by comparing your life with the law of God, you may perceive wherein you have done amiss, and heartily repent of your sins; and by the grace of God, resolve to lead a new life; in all things conforming yourself to his holy will and pleasure, and then you shall not be condemned of the Lord.

"Again: Consider with yourself, that now is the time of salvation; that by the use of these means of grace, you

may get an opportunity of reconciling yourself to your offended God; of doing the work you are sent to do; and of making yourself capable of salvation; which you know not how soon may be taken from you.

"And that this consideration may have the better effect upon you, imagine yourself a while in the other world, among separate and departed spirits, whose season and opportunity of action is over; upon whom the sun of grace, as well as natural life, is gone down, and that night come, in which no man can work; who are either happy or miserable for ever.

"Consider with yourself seriously the condition of these spirits, what thoughts and sentiments they have of things, what they think of a sinful, and what sense they have of a holy and religious life; what inward rejoicings they have, who were so wise and happy, as to apply themselves to virtue and piety: and how do they now justify and approve of their conduct, blessing and adoring the grace and goodness of God. And what anguish, rage, self-condemnation, and regret, those return upon themselves, who lived and indulged themselves in sin and wickedness! How do they undash all their past thoughts and actions, their designs and undertakings, their business and employments, their pleasures and their friendships, their vain conversations, and their merry meetings, their jests on religion, and upon good men, too, and their very beings too: I say how do they undash all these things; how passionately do they wish again for those opportunities which they once had, but can never again recover; and which you now have, but are too apt to misspend and trifle away: not considering this life is the only opportunity for transacting the great affair of eternity; and that though it is now in your power to be happy, yet it will not be always so; for your day will end, and your night will come. And therefore, it highly concerns you, to employ the present time well, and to work whilst it is called to day, before the night cometh, when no man can work. Consider seriously of these things, and, by the grace of God, they will work upon your heart, and make it more humble, more considerate, more disposed for repentance and devotion and more susceptible of divine impressions.

2dly: "After you have so long considered of these things as to be affected with them, set yourself as in the presence of almighty God who knoweth all things, and carefully ex-

amine into the state and condition of your soul. For which purpose you may use the heads of examination that follow, or such other as you find better suited to your condition: and where you find you have offended God, you ought sorrowfully to confess and bewail your having so done, and resolve by his grace to amend for the future.

"For you are to consider, examination is in order to attain a true and distinct knowledge of yourself, and the actions of your past life; and especially to bring your sins to remembrance, with all their aggravating circumstances: so that considering the folly of them, and the evil consequence thereof, you may be brought to a hatred and abhorrence of them; to a hearty sorrow for them, and thorough purpose of forsaking them. And moreover, examination is in order to recollect what temptations have usually prevailed on you, and to consider before-hand, whether the same, or what other, are, or may be most liable to prevail, so that you may arm yourself against them by holy resolutions, and watchfulness, and circumspection; and also to try the temper and disposition of your mind and heart, whether you are so resigned, contented, and humble, and have such love and charity, and such other holy dispositions, as the gospel requires; that if you have not, you may endeavour, by the assistance of God's grace, to attain them: and also may take up such holy resolutions, that every thought (so far as human infirmity will admit) may be brought into subjection to the will of God. And when you have in some measure attained to newness of life, you may endeavour to grow in grace, and in the knowledge of our Lord Jesus Christ.

"I say, self-examination is in order to bring you to a true and sincere repentance; by which I do not mean, a sorrow for sin only, but also an entire change of mind; and an effectual reformation of life; so as hereafter to 'deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world;' not allowing yourself in the continuance of any known sin; but sincerely practising whatsoever you shall understand to be your duty; and to 'bring forth fruits meet for repentance' by *ceasing to do evil and learning to do good*: That is, in short, to live a holy life, which consists in a constant and persevering obedience to all the commands of God, in a gospel sense; (allowing for human weaknesses and imperfections) which I take to be the proper meaning the holy scriptures give of

repentance, and upon which only there is any promise of salvation.

"When therefore you have carefully examined yourself, and (as it may be proper) set down in writing what sins you find you have committed, and what duties you have neglected; consider them in all their aggravating circumstances; whether they have been done against the checks of conscience, against the motions of God's Holy Spirit, and perhaps some of them frequently, and against your resolutions to the contrary. But there may be yet greater aggravations of sin; namely, when the sinner has committed it so often, and lived in it so long, that it is become habitual or customary to him; and instead of being ashamed and confounded for it, he makes a mock at it; and not only takes pleasure and delight, but boasts and glories therein. The necessity of considering the several aggravations of our sins, appears from hence, because the circumstances we were in, when we committed such or such a sin, may not a little enhance and increase our guilt; and a sin attended with many aggravating circumstances in the commission thereof, requires a proportionable degree of sorrow and humiliation, in order to our forsaking it, and obtaining pardon for it.

"This being done, endeavour to possess your mind with a sense of the great evil of sin; how contrary it is to God's holiness, to his will, to his commands, his goodness, his justice, and especially to the great mystery of godliness; how contrary also it is to man, to his reason and conscience, to his inward peace and satisfaction, and to his interest temporal and spiritual, present and future; that this is the only evil, which was thought worthy of the Son of God to deliver us from, who died to redeem us from the bondage of sin and Satan.

"Endeavour to keep a constant remembrance of these things in your mind; for they will be of great use to you, not only to lead you to a true repentance for what is past, but prevent your falling into sin for the future.

"It will be impossible to give such directions for the performance of this duty, as will be proper for all persons; those who have led wicked lives, and have for a long time put off repentance, have to be sure a great account to make up; and therefore must spend the more time and pains in reconciling themselves, considering their past lives, and forming good resolutions. Those that began their duty betimes, and who, by the grace of God, have been kept in their

youth from contracting vicious habits, or committing any great sins, have less to do, when they set about this duty: nevertheless, self-examination, &c. being a duty so often and so plainly taught by God in holy scripture, who best knew the necessity and advantage of it; no one that is a christian, ought to neglect it, or perform it slightly.

"When you examine yourself, let it be chiefly about your wilful sins, and sins of commission; and be not over scrupulous, either to accuse yourself of sin you never committed, or to reckon up all your infirmities; for that would render your examination endless and impracticable; and though you may doubt whether you have committed, others you may fear you have forgotten, yet be not discouraged; for when you have acted honestly and sincerely, rest satisfied; it being all that religion requireth: But what sins you cannot recollect and find out, so as particularly to confess and bewail, you ought to conclude under a general repentance for whatsoever you have done amiss; and to pray that God would cleanse you from your secret faults.

"When you have once thoroughly examined your life, you must not think your work is at an end; but must frequently exercise yourself therein; and the oftener you do so, the more easy and delightful you will find it. At such times it may not be necessary that you should examine your whole life with that strictness you did at first; but chiefly examine yourself, how you have kept your good resolutions, what progress you have made in a religious course of life, and what sins of commission or omission you have been guilty of since your last examination, and how you come to fall into them; what the temptations, what the circumstances and occasions; that you may arm yourself against them, and so avoid them for the time to come."

Short heads of Examination for every Evening.

That your whole life may be more conformable to the gospel of Jesus Christ, by which we must be judged; and that you may have less to do, when you set a time apart for more solemn examination, it has been advised by wise and good men, that we should every evening put some such questions as these to ourselves, which are chiefly transcribed

end of that excellent book, entitled, "A Companion for the Festivals and Fasts of the Church," by R. Nelson, Esq.

How have I spent the day past? What sins have I committed?

Have I performed my morning devotions? and how?

Have I resigned myself to the all-wise government and disposal of God, to be ordered and ruled by him, and to do or suffer his will?

Have I conversed with candour, affability, and sincerity?

Have I kept at a distance from detraction, slander, and evil-speaking?

Have I had sufficient care in my commendation of others, so as to give no encouragement to any evil practice?

How have I employed or improved my time?

With what honesty and fidelity have I discharged the affairs in which I have been engaged?

If I have diverted myself, have I done it innocently, and in such a manner and measure as is suitable to my christian profession?

Have I been guilty of any excess in eating, or drinking, or sleep?

What mercies have I received? How thankful have I been, and am I, for them? What temptations have I resisted?

What ground have I got of the sin that doth most easily beset me?

How have I governed my passions? Have I not been too easily provoked by little accidents which daily happen?

What opportunities have I had of doing good? and how have I improved them?

What opportunities have I had of discouraging evil, and how have I opposed it?

"To these questions, you may add such others as you find useful. If you recollect the whole of the time of the day from your rising (for which a few minutes before your evening devotions will suffice) you will very easily be enabled to answer the preceding questions; and when you have done this, you must heartily beg God's pardon for any sins you have been guilty of and shew yourself thankful for those blessings, respecting either this or another life, which he hath bestowed on you.

"Some have written down the sins they have been guilty of, that they might again humble themselves at the time of their more solemn humiliation; which may be further useful: for by comparing one time with another, you will better discern the amendment of your life, and growth in christian virtues; but for the usefulness and expediency of this method, every person is left to judge for himself."

For more heads of examination for a time of particular devotion see the Office for the Holy Communion.

A Prayer, consisting of confession of sins, and imploring pardon and grace, which may be used in our preparation for the Sacrament, or at any other time of extraordinary devotion.

O most great and glorious Lord God, just and terrible in thy judgments to all obstinate and rebellious sinners, but of infinite mercy to such as truly repent, and turn unto thee: look down, I beseech thee, with the eyes of mercy, upon me, who now present myself before thee, acknowledging that I am not worthy to lift up my eyes to the throne of thy glorious majesty. O Lord, my sins are so many and so great, that it is owing to thy infinite goodness and mercy, that I have now an opportunity of humbling myself before thee, and begging mercy for my soul, which, I confess has greatly sinned against thee.

I acknowledge, O my God, that thou hast, by innumerable instances, manifested thyself to be a most kind and indulgent Father; but alas! I have abused thy goodness, and made very ungrateful returns for thy exceeding kindness and mercy. Instead of loving and delighting in thee, and paying thee a filial and cheerful obedience, I find in myself many times a great proneness to offend thee, and a great backwardness and indisposition to do those things which thou requirest of me.

O Lord! I lament and bewail the corruption of my nature, most sorrowfully confessing before thee, that I have too great a desire after the things of this world; too great

a fondness for the profits and pleasures of it; [illegible] though I am fully persuaded, that it is my happiness and privilege, as well as my duty, to love and serve thee, yet I am very apt to forget thee, and to prove careless and remiss in this great and important work, which thou hast given me to do.

O my God! I confess with sorrow that this world hath taken such hold of my affections, that I neither love, nor serve thee, nor obey thee, as I ought to do; my devotion to thee is many times cold and languid; my prayers are full of wanderings, deadness, and distractions, and the very best of my religious duties are accompanied with so many failings and imperfections, that I have great cause to humble myself before thee.

This is to be varied or omitted, as every one sees fit.

"How greatly, O God, have I offended thee, by lust and intemperance, by peevishness, passion, and anger, by covetousness, and ambition, by pride and envy, by prejudice and ill-will towards my neighbour, by murmuring and repining at the dispensations of thy providence, and by all unwillingness to resign myself to thy disposal in all things? How frequently have I violated my baptismal engagements, by preferring the vanities of this wicked world before thy favour, and by suffering my heart, which has been so often dedicated to thy service, to be brought under the bondage and dominion of sin and folly?"

And what shall I now say unto thee, O thou preserver of men! O Lord, I have no hope but in thy mercy and the infinite merits of my dear redeemer: and if thou reject me, I am lost and undone for ever. But, thou compassionate lover of souls! who knowest whereof we are made, and rememberest that we are but dust, turn not thy face from me, nor cast thy servant away in displeasure; let the intercessions of thy beloved Son prevail in my behalf, and for the sake of his meritorious death and passion, for all that he has done, and all that he has suffered for me, have mercy upon me; pardon and forgive, I most earnestly and unfeignedly beseech thee, all the sins and follies of my life past, which are more than I can number, and greater than I am able to bear; and more especially, O my God, lay not to my charge. [Here again may be named particulars.] O cleanse me from all my secret and unknown transgressions, and vouchsafe, O merciful Father, to be reconciled to me, who am sorry for my sins, and grieved that I have offended thee, my most gracious

Lord and master, to whom I owe all the returns of love and duty that can possibly be paid by a creature to his Creator.

O Lord, leave not my sins to be punished in the day of thy fierce anger; (for who can dwell with everlasting burnings? who is able to abide the fury of thy wrath!) but spare me, O most mighty God, and merciful Saviour; and grant that I may never fall into those evils, which my sins have justly deserved. Thy property is always to have mercy; to thee only it appertaineth to forgive sin! O turn away thy anger from me, who meekly acknowledge my vileness, and truly repent me of my faults, and do now unfeignedly turn unto thee, with full purpose and resolution of heart to serve thee faithfully, and to make it the great care and endeavour of my life to please and obey thee.

O Lord! there is nothing that I desire so much, as to be of the number of thy faithful and obedient servants: Thy favour is better than life itself; thy service is the most perfect freedom. O enable me, by the assistance of thy blessed Spirit, to forsake all my sins, and to reform whatever has been amiss in the temper and disposition of my mind, or in any of the actions of my life. Open thou mine eyes, that I may see the vileness and deformity, as well as danger of sin; that I may fly from all appearance of evil, and with an unwearied diligence follow after and pursue the things that make to my everlasting peace. Grant, that for the time to come I may live only unto thee, in an awful fear of thy great name, and a constant regard to thy blessed will, keeping always a conscience void of offence, both towards thee, and all men.

Give me grace to spend my time religiously, soberly, and usefully, in the subduing my passions, mortifying my corrupt inclinations, and in the practice of all those duties thou requirest of me; that when thou shall think fit to take me out of this state of trial and temptation here, I may be received into that blessed kingdom, where all tears shall be wiped from my eyes, and sin and death shall be no more. Grant this, O merciful Father, through the merits and for the sake of thy Son, and my only Saviour, Jesus Christ. *Amen.*

Some short Prayers, proper to be used for the enforcing our Holy Resolutions, and for the assistance of God's grace, to enable us to perform them.

I. O Lord Jesu! I give thee my body, my soul, my substance, my friends, my liberty, and my life; dispose of me, and of all that is mine, as it seemeth best to thee, and to the glory of thy holy name. *Amen.*

II. Lord, I am not now mine, but thine; therefore claim me as thy right; keep me as thy charge, and love me as thy child: Fight for me when I am assaulted; heal me when I am wounded; and revive me when I am fainting. *Amen.*

III. O God who knowest us to be set in the midst of so many and great dangers, that by reason of the weakness of our nature, we cannot always stand upright; look, I beseech thee, with pity and compassion, upon my frailties and infirmities; and grant me such health of body, and soundness of mind, that both in soul and body, I may evermore serve thee with all my strength and might, through Jesus Christ our Lord. *Amen.*

IV. Grant me, O gracious Lord, a pure intention of heart, and a steadfast resolution to despise all vanity; to fight the battles of the Lord manfully, against the world, the flesh, and the Devil; to spend my time religiously and usefully; to walk always as in thy presence; to preserve my body and soul in holiness, fit for the habitation of the Spirit of God. *Amen.*

V. O Lord, increase in me faith and devotion; replenish my heart with all goodness, and of thy great mercy keep me in the same. Give me a peaceable spirit and a quiet life; a sober, patient, understanding, and religious heart; a soul full of devotion to do thee service; and do thou make my service acceptable to thee while I live, and my soul ready for thee when I die. *Amen.*

VI. O Lord, make me humble to my superiors, and friendly to my equals; thankful to my benefactors; kind

to my relations, and loving and charitable to all even to my enemies. Make me gentle, and easy to be intreated, slow to anger, and readily admonished; fully prepared, and thoroughly furnished for every good word and work. *Amen.*

VII. O LORD, give me spiritual wisdom, that I may discern what is pleasing to thee, and follow what belongs unto my peace; and let the knowledge and peace of God, and of Jesus Christ our Lord, be my guide and my protection all the days of my life. *Amen.*

VIII. To the King eternal, immortal, invisible, and only wise God, who is the ever-blessed and adorable Trinity, be all honour and glory, thanksgiving and praise, now and for evermore. *Amen.*

A Concluding Prayer.

BLESSED be thy name, O Lord, for the opportunity thou hast this day vouchsafed me of humbling myself before thee. Pardon, I most humbly beseech thee, all my failings, and defects at this time, the wanderings of my prayers, the coldness of my affections, and the disproportion of my repentance to the heinousness of those sins which I have committed. O let thy mercy and goodness supply what is wanting in me, and be thou graciously pleased to pity my weaknesses, and forgive my infirmities, through the merits, and for the sake of thy beloved Son, and my only Saviour, Jesus Christ the righteous; to whom with thee, and the Holy Ghost, be all honour and glory ascribed, now and for evermore. *Amen.*

Another Prayer to be used before Self-Examination.

(Altered a little from Mr. Nelson.)

ALMIGHTY God, the great searcher of hearts, who knowest all our secret thoughts, nothing being hid from thine all-searching eye; dispose me frequently to examine my spiritual character and state, and to compare my actions with the rule of thy laws, that nothing contrary to thy holy will may ever find a settled abode in my soul. Teach me so to consider my ways, that I may turn my feet to thy testimonies. Grant that I may so impartially judge and condemn

eyes, that I may not be condemned at thy awful tribunal. Let not self-love deter me from the faithful examination of my soul. But do thou, O Lord, discover to me my sins and guilt; humble me under a sense of them; and dispose me sincerely and heartily to renounce all the sins and follies whereby I have provoked thy wrath and indignation. May I earnestly solicit thy pardon and forgiveness, through the merits of Jesus Christ the Son of thy love. And may I, by prayer and watchfulness, stand on my guard against temptation, and secure the protection of thy grace, which only can keep me from falling, and present me faultless before the presence of thy glory, through Jesus Christ, my only Mediator and Advocate. *Amen.*

The Convinced Sinner's Prayer.

(From Mr. Jenks.)

Hearken to the voice of my cry, my King and my God, for unto thee will I pray; but wherewithall shall I appear before the Lord, and bow myself to the most high God, whose holy laws I have broken, and whose just displeasure I have incurred, I acknowledge my transgression, O Lord, and my sin is ever before me. My iniquities are gone over my head as a sore burden; they are too heavy for me to bear; when thou with rebukes doth chasten me for iniquity, thou makest his beauty to consume away like a moth. My sin now has found me out; and that which once I thought too little to be repented, seems now too great to be pardoned. I flattered myself in my own eyes, till my iniquity is found to be hateful. I thought I was rich, and increased with goods, and had need of nothing; but now I find that I am miserable, and wretched, and poor, and blind, and naked; so that there is nothing but disorder and ruin in my soul. I have undone myself; but to work my own recovery I have no sufficiency. O how wicked have I been to allow myself in the way and mind which is enmity against God! How ignorant, yet how confident! How vile, yet how arrogant! In what need of mercy, yet how unmerciful! How sinful, yet how impenitent! How bold in the sins where conscience reproved me, but how cold in the cause where the Spirit encouraged me! O the spoils, and ruins, and desolations which my sins have made in my soul! How have they darkened my mind, perverted my will, de-

placed my affections, disordered my passions, hardened my heart, and drawn it away from my most good ever blessed God, to cleave unto the things displeasing in thy sight, and destructive to my soul.

There is no hiding any thing from thee, the infinite God, who fillest heaven and earth. What shall I say unto thee, Lord? I scarce know how to abase myself enough. O woe is me that I have done so foolishly and wickedly! Whither shall I betake myself, when against thee, O Lord, I have so sinned, and done such evil in thy sight! Thou art the offended Majesty, out of whose reach I cannot escape, and under whose judgments I can never be able to bear up. A guilty consciousness makes me afraid to come unto thee; yet I know there is nothing but certain destruction to keep away from thee; and though there is no peace to the wicked so continuing, yet if the wicked forsake his way, and the unrighteous man his thoughts, and return to the Lord, thy promise then, O God, is to have mercy upon him, and abundantly to pardon. I have none to seek to for remedy against my sins, but unto the just and holy God, against whom I have grievously sinned; and how shall I stand in thy sight, O Lord, who hatest and condemnest the work of darkness, and the workers of iniquity, whose wrath against sin burns as deep as hell, and as long as eternity.

I submit, great Lord, to thy offended Majesty! and I have no hopeful prospect in looking any way, but to thy almighty power, thy superabounding grace, and thy ever-enduring mercy, who at the lowest can raise, and at the worst art able to relieve us. Nothing is too hard for thee to accomplish; the most wretched case is not past thy cure; though our sins be as scarlet, thou canst make them as white as snow, though they be red like crimson, thou canst make them as wool; yea, thou hast found a ransom, and laid help upon one mighty and able to save to the uttermost all that come to God by him. If I had not sinned, I had no need of such a Redeemer; but they were sinners whom he came to save; and therefore, to the Lord Jesus I look with the desire of my soul to find a healing for this sinful soul of mine, in the precious blood of his cross. O good God! when my sins cry to thee for vengeance, be thou pleased to hear his blood and merits pleading and interceding for my soul, and speaking better things in my behalf than I am able to do for myself in all my prayers.

Behold, O merciful Lord, a miserable object, on which to glorify thy power and compassion, thy wonderful work, and g[illegible] salvation. O speak death to my sins, that my soul may live, and for ever bless thy name. Turn away thy face from my sins, and blot out all my iniquities. For thy name's sake, O Lord, pardon my sin, for it is great; too great for any but the God of infinite goodness and love ever to discharge me from. O magnify thy all-sufficiency to help me out of this my woeful misery. Make the happy proof upon my poor soul, how great things worthy of God thou canst do; that where sin hath abounded, thy grace may much more abound. Return, O Lord, deliver my soul; O save me for thy mercy's sake; Save me from the guilt and power, and curse of all my sins. And thou, Lord that knowest how to deliver, make me some way to escape out of the desperate straits and perplexities into which my sins have cast me, that my iniquities may not hang upon me, to be my ruin; but that they may be taken away and forgiven, and washed out with the blood of Jesus Christ. O turn thou me, Lord God of my salvation, and I shall be turned from my sins, and from this present evil world, more effectually and fully to thy blessed self. O give me such conviction as may end in sound conversion; and let me experience in myself that grace of God which bringeth salvation. I want thy grace, O Lord; and want it I shall for ever, if thou be not pleased to look graciously upon me in my blessed Redeemer. But thou will never have the less, how much soever thou bestowest; and thou canst not bestow thy grace upon any one that more needs it. O God of all grace that keepest mercy for thousands, hast thou not a blessing for me? a spiritual heavenly blessing? For thy dear Son, my only Saviour's sake, let me find such grace in thy sight. O get thee everlasting glory in so favouring the unworthy: that whatever I want, O deny me not that saving grace which, though a precious treasure that I am bold to ask, yet it is not too great or good for the God infinitely great and good to give. O do that work of thy grace thoroughly upon my heart, for which I may have cause to glorify thy name for evermore. *Amen.*

A Prayer to be used by one newly awakened to a Sense of the Divine Life.

(From Mr. Whitefield.)

O ALMIGHTY and everlasting Father, who in the beginning spake and it was done, saying, Let there be light, and there was light. O most adorable Redeemer, who when Adam had eaten the forbidden fruit was revealed as the seed of the woman, and didst in the fullness of time, die an accursed death to save us from the guilt and power of our sins, and thereby break the serpent's head. O blessed and eternal Spirit, who didst once move upon the face of the great deep, who didst overshadow the blessed virgin, who didst descend on the Son of God at his baptism; and didst come down after his assension in fiery tongues upon the heads of each of his apostles. O holy blessed and glorious Trinity, three persons and one God, by whose constitution we were first made, and into whose name we have been again baptized. Accept of my humble and hearty sacrifice of praise and thanksgiving for calling me out of darkness into thy marvelous light; for quickening me when dead in trespasses and sins, and moving upon the face of my poluted and disordered soul.

Thou hast promised, O Lord, that thou will not quench the smoaking flax, or break the bruised reed. And thou hast told us that thy Holy Spirit should be in us a well of water, springing up unto eternal life. Finish therefore, I beseech thee, the good work begun in my soul, and now thou hast called me, never let me turn away from thee.

With shame and confusion of face, O Lord, I confess I am unworthy of all thy mercies. For I have long since done despite to the Spirit of Grace, crucified the Son of God afresh, and put him to open shame. But do thou, who art rich in mercy to all that call upon thee in faithfulness, forgive me what is past, and grant that I may from hence forward work out my salvation with fear and trembling, since thou hast so graciously wrought in me both to will and to do after thy good pleasure.

O make me teachable like a little child. Convert my soul and bring it low. Grant I may be willing to learn what things I ought to do, and also may have power sufficiently to fulfil the same. Strengthen me, I beseech thee, by the

Holy Spirit, to cut off a right hand, to pluck out a right eye, lay aside every weight, especially the sin that doth most easily beset me; to forsake father and mother, brethren and sisters, yea, and my own life also, rather than not be thy disciple.

O suffer me not to deceive my own soul by a partial reformation. Search me and try me, and examine my heart, and let no secret unmortified lust or passion ever keep me from life everlasting. Lord, I am not my own. Thou hast bought me with the price of thy Son's most precious blood. Thou hast often required, and lo! I now give thee my heart, to the best of my knowledge, without secretly keeping back the least part. For whom have I in heaven but thee, and what is there on earth that I can desire in comparison of thee!

O mould me into thy own most blessed image, my Lord and my God. Fill me with thy grace here; fit me for thy glory hereafter. Even so, Lord Jesus. *Amen* and *Amen*.

A Prayer for Abstinence and Mortification during Lent, or for any other season of particular humiliation.

(From Mr. Nelson.)

Almighty God, give me grace to use such abstinence during this season, dedicated to the exercise of repentance, that my flesh may be subdued to the Spirit, and my mind left free to approach thee with ardour and fervency of affection. Inure me by self-denial to bring my body into subjection, and to punish all those excesses I have been guilty of in the use of thy creatures. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relish the pleasures of spiritual enjoyments. Let me spend those solitary hours in the improving my christian knowledge, and do thou open my eyes that I may see the wonderous things of thy law. Make me heartily to bewail my sins, and do thou work in me that godly sorrow not to be repented of. Grant that I may sincerely examine the state of my own mind, and do thou search and try me, and lead me in the way everlasting: that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the fountain of all joy and happiness; but that, by confessing and forsaking my

sins, I may be entirely converted unto thee, and that they may be blotted out, when the times of refreshing shall come from the presence of the Lord through Jesus Christ, my only Saviour. *Amen.*

AN OFFICE FOR CONFIRMATION.

ON THE RITE OF CONFIRMATION.

(From Mr. Nelson's Companion for the Fasts.)

Q. WHAT privilege, besides ordination, is peculiar to the character of a Bishop?

A. The solemn rite of confirmation, appropriated to the governors of the church by all the primitive records of christianity; wherein the Bishop by laying on of hands, and by fervent and authoritive prayer, conveys to such persons, who in the presence of the congregation sincerely renew their baptismal vow, a proportionable degree of God's grace and Holy Spirit. In the primitive times these effects were extraordinary gifts, as best fitted to the infant state of the church; but upon the settlement of it, the Holy Spirit guides it by secret and invisible communications; and these common graces are obtained by such as are qualified to receive them and seek them in a regular and ministerial way. The church of England hath thus declared her sense of this matter. "It hath been a solemn, ancient, and laudable custom, continued from the apostles' time, that all Bishops should lay their hands upon children baptised and instructed in the catechism of christian religion, praying over them and blessing them." (Can. LX.)

Q. How doth it appear that this rite, according to the sense of the church of England, was an apostolical usage?

A. We have the scripture itself for the evidence of the fact; for when Philip the deacon had converted and baptised the men of Samaria; and the apostles at Jerusalem had heard that Samaria had received the word of God, the power of Philip being limited, they sent unto them Peter and John to confirm those new converts, to lay their hands upon them, that they might receive the Holy Ghost. (Acts,

viii.) This is strengthened by a parallel occurrence to the disciples at Ephesus, upon whom, after they had been baptised in the name of Jesus, the apostle St Paul laid his hands, and then the Holy Spirit came upon them; (Acts xix. 5.) and the same apostle mentions as a fundamental, not only the doctrine of baptism, but also the laying on of hands, (Heb. vi. 2.) by which ancient and modern interpreters of a very good character understand confirmation; which appeared so plain to Calvin himself, that it was his opinion, that this one place evidently shews that confirmation was instituted by the apostles. (In Loc.)

Q. Was not this rite of confirmation confined to the apostolical age?

A. This solemn rite being highly useful and advantageous for the spiritual necessities of christians, was accordingly practised by them in all the succeeding ages of the church, the administration whereof was devolved by the apostles upon their successors the bishops of the catholic church, as appears by the testimonies of fathers and councils, who in this matter spake not only their own sense, but are witnesses of a catholic practice. Tertullian, who is very careful in recounting the practices of the primitive church, tells us, that after baptism succeeds laying on of hands by prayer, calling for and inviting the Holy Spirit. (De Bapt. c. 8.) And St. Cyprian (Epist. 23.) hath this remark upon the history of the Samaritan converts: "The same things (says he) is practised among us, that they who are baptised in the church, are presented to the governors of it, that by our prayers and imposition of hands they may obtain the Holy Ghost, and be perfected with the seal of Christ;" that is (as one truly interprets it) "may by confirmation attain to the highest order of christians." (Dr. Falkner.) St. Jerome's testimony is very considerable, who speaking of confirmation, says, "If you ask where it is written? It is written in the Acts of the apostles; but if there were no authority of scripture for it, yet the consent of all the world upon this particular is instead of a command."

Q. What qualifications are necessary for the candidates of this sacred ordinance?

A. Since confirmation is an authentic renewal of the baptismal vow, and capacitates those that receive it to be admitted guests to the table of the Lord, and is an act not to be repeated, the candidates ought to be thoroughly instruct-

of in the nature of those holy promises they then renew, and of that obligation they lie under to perform them. They ought to be acquainted with the meaning of this holy rite, and whose office alone it is to administer it. They ought to have a competent degree of knowledge in those christian duties that relate to God, their neighbour, and themselves. And they must further prepare themselves for this ordinance by prayer and fasting, and a serious resolution of living answerable to their obligations. And in order to these ends, it is advisable that the candidate should frequently read over the office of baptism and confirmation.

2. What are the great advantages of confirmation.

1. It tends to preserve the unity of the church, by making men sensible, that their obedience is due to such ecclesiastical governors, who are endowed with all those powers, which were left by the apostles to their successors. It is a new engagement to a christian life, and is a lasting admonition and check, not to dishonour or deseat our christian profession. It is a testimony of God's favour and goodness to those that receive it, when his lawful minister declares, that God accepts their proficiency, and advances them to a higher degree in the church, by placing them among the faithful; and thereby giving them a title to approach the holy table of the Lord. It conveys divine grace to encounter our spiritual enemies, and to enable us to perform what we undertake.

A Prayer to be used by a Minister or Parent, or any Instructor preparing young persons for Confirmation.

(From Bishop Wilson.)

O Lord graciously behold these thy servants, who, according to the appointments of thy church, are going to dedicate themselves to thee and to thy service.

Possess their hearts with such a lively sense of thy great mercy, in bringing them from the power of Satan unto God; in giving them an early right to thy covenant, and an early knowledge of their duty; that, with the full consent of their wills, they may devote themselves to thee; that so they may receive the fullness of thy grace, and be

able to withstand the temptations of the devil, the world, and the flesh.

Continue them, O Lord, in the unity of thy church, and grant that they may improve all the means of grace vouchsafed them in this church, of which they are members.

Preserve in their minds a constant remembrance of their love, which they are going to renew before thee and thy church;

That knowing they are the servants of the living God, they may walk as in thy sight, avoid all such things as are contrary to their profession, and follow all such as are agreeable to the same.

O Lord, who hast made them thy children by adoption, bring them in thy good time to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer to be used by any person preparing for Confirmation; and which, during that time, may be added to their Morning and Evening Prayers.

(From Mr. Nelson.)

Most merciful God, by whose gracious providence I was born of christian parents, and early dedicated to thee in holy baptism, wherein I was made a member of the catholic church, whereof Jesus Christ is the head, adopted thy child, and intitled to the unspeakable happiness of thy glorious kingdom; I do most heartily thank thee, O Lord, for calling me to this state of salvation, and for bestowing upon me such blessed privileges. O, dispose my mind, by thy heavenly grace, carefully and diligently to perform those conditions thou requirest to qualify me for such inestimable benefits, and that I may continue in the same unto my life's end.

And now, O Lord, that I am preparing myself to receive a further degree of thy grace and favour, which will advance me into the number of the faithful, by being admitted to approach thy holy table; I humbly beseech thee to enlighten my mind with the true knowledge and understanding of that solemn vow which I made in my baptism, and which I am now about to ratify and confirm publicly in thy presence; that I may constantly renounce the devil, by avoiding all those temptations by which he seeks to destroy me, and by abstaining from all those sins which partake most of his di-

ghostly nature; that I may resist all covetous desires of honour, riches, and pleasure, and all those evil customs and maxims of the world, which alienate men's minds from the love of God; that I may mortify all the inordinate appetites of my corrupt nature; that, duly believing thy holy revelations, and keep thy blessed will and commandments all the days of my life. O! instruct me in all the particulars of my duty, that I may herein exercise myself, to keep a conscience void of offence towards God and towards men.

Give me, O Lord unfeigned repentance for all the errors of my past life, that my many and great sins, which I have committed, may not deprive me of the assistance of thy Holy Spirit, which I am about to receive; but in my hearty sorrow, through the merits of Christ, wash away all that is past, and let power and strength, communicated to me from above, mortify and subdue them for the time to come. I am unable, O Lord, of myself, to help myself; mercifully grant, that thy blessed Spirit may in all things rule and direct my heart, that by his holy inspiration I may think those things that are good, and by his gracious guidance may perform the same, through Jesus Christ our Lord. *Amen.*

A Prayer after Confirmation.

(From Mr. Nelson.)

I BLESS and praise thy holy name, O Lord God, for those renewed assurances that thou hast vouchsafed me, of thy favour and gracious goodness towards me; and though in thy infinite wisdom thou hast thought fit to withdraw the extraordinary gifts of thy Holy Spirit, yet thou art pleased to guide thy faithful servants by his secret and invisible communications, when they seek them in a regular and ministerial way. O therefore! let that blessing which I have received by the hands of thy servant the Bishop, be with me, and remain with me, and most powerfully assist and support me in all trials and temptations, when I most need the help of thy Holy Spirit.

Let him be unto me a spirit of sanctification, to purify my corrupt nature; a spirit of counsel in all difficulties, of direction in all doubts, of courage in all dangers, of constancy in all persecutions, of comfort in all troubles, especially in times of sickness, and at the hour of death; and of

submission and resignation to thy holy will and pleasure in all afflictions that are most grievous to flesh and blood.

Leave me not a moment to my own human frailty, without his assistance; but let him constantly inspire me with fear, love, and devotion towards thee; with truth, justice, and charity, towards my neighbour; and with abstinence and sobriety towards myself.

O! make me sensible, O Lord, of that solemn and public profession of my faith, which I have declared in the presence of God and the congregation, and of those promises of endeavouring faithfully to observe and keep thy holy commandments, and of persevering in the same. Make me always true to these engagements of living according to the maxims of the christian religion; that walking upright before thee all my days, and being found watching when my appointed time shall come, I may from a life of righteousness be translated to a life of glory, through Jesus Christ, my only Saviour and Redeemer. *Amen.*

A Prayer after Confirmation, which may be said while others are confirming, and may be added to the Evening Prayer by the party confirmed.

(From Mr. Nelson.)

Blessed and praised be thy holy name, O Lord, for these fresh supplies of grace, which thou hast been pleased to communicate to me.

Blessed be thy name for these comfortable assurances thou hast given me of thy favour and goodness towards me. Blessed be thy name for that privilege thou hast now bestowed upon me of approaching the holy table, and of strengthening and refreshing my soul by partaking there of the body and blood of Christ.

Increase in me, O Lord, more and more, the gifts of thy Holy Spirit, that I may be wise for eternity, and make it the chief business of my life to please thee in all my actions; that I may love and fear thee above all things; that I may be just and righteous in all my dealings, and ready to communicate to the necessities of others: that I may keep a constant watch over myself, so as not to exceed the bounds of temperance and sobriety.

Grant, O Lord, that my corrupt nature may be daily renewed and purified by the Holy Spirit; that no danger or

persecution may affright me from my duty; that no pleasure may make me careless and negligent in the performance of it; and that, under afflictions most grievous to flesh and blood, I may be entirely resigned, and submit to thy holy will and pleasure. Let thy Holy Spirit, O Lord, so guide and govern me through the whole course of my short life in this world, that I may not fail to obtain eternal life in the world to come, through Jesus Christ our Lord. Amen.

A MEDITATION

ON THE HAPPINESS OF THOSE WHO PERSEVERE IN THE *Faithful Discharge of their Christian Vows.*

AND AN EXHORTATION TO PERSEVERANCE IN THEM.*

THE happiness of those who persevere in the faithful discharge of their christian vows is unspeakable; for they are in some measure restored to the primitive happy state of man, which was lost by sin. The wrath of God is turned away by a gracious Redeemer, and the returning sinner is taken into his good Father's bosom. The person that was "alienated from the life of God" by his corruption and rebellion, is made a partaker of the divine nature by spiritual regeneration, and is become "a fellow citizen with the saints, and of the household of God." God is now his adopted Father; the Lord Jesus Christ, who is Lord of all, is his Mediator and Advocate, his root, his head, his strength, and his life; the Holy eternal Spirit is his divine guide, and hope, and comfort; the holy Angels of God are his continual guard; the book of God is the charter of his privileges, in which it is said, "All is yours, because ye are Christ's." (1 Cor. iii. 22.) For since "all things in heav-

*This extract is the conclusion of a tract entitled "Pastoral Advice after Confirmation," by a Minister of the Church of England, published by the Society for promoting Christian Knowledge. The whole of this tract and of one entitled "Pastoral Advice before Confirmation" is so excellent that I propose getting an edition of them printed in this country in the course of a short time. Pen Printer.

on, in earth, and in hell, are made subject to Christ," all things, in heaven and earth will be serviceable to Christ's members, who are his people; and nothing on earth, or in hell, can in any wise hurt them. They have a new right to the enjoyment of all God's creatures, yea to the enjoyment of God himself for ever.

And O, how sweet and pleasant, my Brother, must such a religious course of life assuredly be! in which the blessed Spirit of God constantly bears you company, the holy Angels of God continually attend you, and every step you take advances you nearer to God's heavenly kingdom! What an unspeakable comfort will it be to you, whenever you look back upon a life thus happily ordered, and upon your talents thus advantageously laid out! Then every night will afford you the noble joy of a day spent in the service, and to the glory of your Maker. The serenity of your mind, and the peace of your conscience, will be constant relief to you under any outward distress. And when the happy hour comes in which you must die, your heart may even leap for joy, to think that now your warfare is accomplished, and that your great work is not now to be begun, but to be concluded. Then you may with comfort consider your Christian Confirmation, wherein you solemnly devoted yourself to God, as soon as you came to the use of your reason. You may with joy consider that you have conscientiously observed your engagements to God, in the chief bent of your heart, and course of your life; or have truly repented, and effectually returned to your duty, wherever (through the frailty of human nature) you have done otherwise. You may then, I say, very cheerfully shut your eyes from beholding the things of this present world, in order to open them to see God, in a better state.

And though you will certainly meet with sundry temptations and difficulties in your way to heaven, and perhaps with cruel mockings, or more bloody persecutions, whilst you sojourn amongst such as are enemies to God and bear evil will to *Zion*; yet be of good cheer; your Redeemer has *overcome the world*, and will not suffer the meenest sheep of his fold to be lost. Keep steadfast to *the Captain of your Salvation*, and all will be well.

And now, my dear Youth, I here most solemnly charge and require you, by the authority of our Lord Jesus Christ, and in the presence of God, who searches the heart of all

men, and who will speedily adjudge us all to everlasting bliss or torment, that you carefully keep your christian vows in remembrance; and that you seriously endeavour to adorn your holy profession, and to honour the divine Author of it.

Your hope of everlasting life, my brother, depends upon your faithful discharge of this your covenant with God, through the mediation of his Son, and sanctification of his Spirit. Wherefore "be strong in the Lord and the power of his might."

Be sure you look not back with a wishful longing after the impurities of other sinners; but *flee all youthful lusts*, with an holy indignation; and be sure that you never enter into a parley with the devil, about the commission of any sin. If you once come to doubt whether you had best preserve your integrity, or accept the bribes of sin, you begin to revolt from God; because the vigour of your resolution for God is slackened; and that which decays is going apace towards ruin.

Wherefore be you ever assured, that there is death and destruction in all the ways of sin. For the loss of the divine favour no temporal enjoyments can make any amends. Keep firmly in this assurance, and with Job, "retain your integrity till you die." The time of your labour can be but short, and you future recompence will be everlasting.

And now my brother, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." And may "the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you evermore. *Amen.*

AN OFFICE FOR THE HOLY COMMUNION.

A DISCOURSE

ON THE NATURE OF THE HOLY SACRAMENT.

(From Mr. Merrick.)

Our blessed Saviour, in a discourse recorded by St. John, in the sixth chapter of his gospel, speaks of himself *as the bread of life* (vi. 35.) *the bread which cometh down from*

heaven; and adds (vi. 51.) "If any man eat of this bread he shall live for ever; and the bread that I shall give, is my flesh, which I shall give for the life of the world. And (vi. 53. 54.) "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." To eat the flesh of Christ, and to drink his blood, signifies much more than to receive his doctrines; for these are never called in scripture, or seem capable of being called, his flesh and his blood. Christ, when he speaks of bread, and of eating, directs our thoughts to that spiritual nourishment, or that support of the spiritual life, which all true believers continually receive from his grace and influence. Our receiving of this grace is the consequence of Christ's having taken our flesh upon him, and of his having suffered in the flesh, and shed his blood on the cross for our sins. Farther; as this spiritual grace, strength and support, are communicated to our souls from the divine nature, Christ's human nature, (of which his flesh and blood are a part) by being united to the Godhead, is the means, or the channel, by which these blessings are conveyed to us, and by which we are ourselves united to the divine nature. The flesh therefore and blood of Christ, as once offered in sacrifice for us, and conveying to us, by an union with God, that support on which our spiritual life depends, may be said, by a figure of speech which ancient writers use, to be eaten and drunken by us. Though Christ does not appear, in the discourse related in the sixth chapture of St. John, to speak of the sacrament of the Lord's supper, (which he had not then ordained) yet we learn from St Paul, that we receive an additional measure of grace and spiritual nourishment, when we, with a proper disposition of soul, eat the sacramental bread, and drink the wine which Christ has appointed as signs and memorials of his flesh and blood. For thus we read, 1 Cor. x. 16. "The cup of blessing which we bless, is it not the communion (that is, the partaking) of the blood of Christ; the bread which we break, is it not the communion of the body of Christ?" We see then that, in the holy sacrament, we partake of the body and blood of Christ; that is, we receive that spiritual nourishment and support, which Christ himself has expressed by eating his flesh, and drinking his blood. The holy sacrament is therefore, as our church de-

Advice and direction about receiving it.

By Archbishop Tillotson.

THE holy sacrament, or last supper of our most blessed Lord, is the most solemn institution of our religion; and as we are christians, we are obliged to the frequent receiving of it; and we cannot neglect it, without a great contempt of our blessed Saviour and his religion. He hath appointed it for a solemn remembrance of his great love to us, in laying down his life for us, and therefore he commands us to do it in *remembrance of him*; and St. Paul tells us, "That as often as ye eat this bread, and drink this cup, we do shew forth the Lord's death till he come."

Both the comfort and benefit of it is great. The comfort of it, because it does not only represent to us the unbounded love of our Saviour, in giving his body to be broken, and his blood to be shed for us; but it likewise seals to us all those blessings and benefits which are purchased, and provided for us by his death and passion, the pardon of sins, and power against sin.

The benefit of it is also great, because hereby we are confirmed in goodness, and our resolutions of better obedience are strengthened; and the grace of God's Holy Spirit to enable us to do his will, is hereby conveyed to us.

And the best preparation for it, is by a sincere repentance of all our sins and miscarriages, which we remember ourselves to be at any time guilty of; by daily prayer to God, that he would give us a sincere repentance for all our sins, and mercifully forgive them to us; and by a sincere and firm resolution to forsake our sins, and to do better for the

future; to be more careful of all our actions, and more constant in prayer to God for his grace to enable us to keep his commandments; by being in charity with all men; and by forgiving those who have injured us by word or deed, as we hope for forgiveness from God.

And let none of us say, that we are not fitted and prepared for it. It is our duty to be so; and if we be not prepared to receive the sacrament, we are not qualified for the mercy of God, and for the [illegible] we are not prepared for the happiness of heaven, and can have no hopes to come [illegible]; but if we prepare ourselves as well as we can by repentance, and resolutions of being better, and by praying heartily and earnestly to God for his grace, he will accept of this preparation, and will give us the comfort of this holy sacrament.

A Prayer to God that he would be pleased to assist and accept our preparation to receive the blessed Sacrament.

(From the Paschal Lamb.)

Cast down thy eye of mercy and compassion, most gracious Father, on thy unworthy servant, humbly acknowledging my unworthiness and insufficiency of self, for any thing that is good. I am sensible that without thee, I can do nothing; and therefore do humbly implore thy gracious assistance and acceptance of my endeavour to prepare myself for the worthy receiving of the blessed sacrament of the body and blood of thy dear Son.

Stir up, I beseech thee, such pious affections and dispositions in my soul, and fill my mind with such holy meditations as are suitable to this occasion. Grant me such a sense of my sins, and of the sufferings of my blessed Saviour for them, as may affect my heart with a deep sorrow for my sins, and displeasure against them, and may effectually engage me to love, and live to him who dyed for me, Jesus Christ my blessed Saviour and Redeemer.

On examining ourselves before receiving it.

As we ought not, so must not neglect coming to this holy sacrament; so nobody must dare to approach that holy table without a due preparation, carefully weighing what is necessary to be done, before, at, and after receiving the sacrament of the body and blood of Christ. And, first,

Let a man examine his life and conversation by the rule of God's word. For a life governed by the precepts of the gospel is the best preparation for this sacrament; because he that believes the christian religion, and makes it his constant business to perform what our Saviour hath enjoined, has all that substantial preparation, which qualifies christians to partake of this ordinance, and ought therefore to receive when any opportunities present; for this holy sacrament does not so much oblige us to new duties, as it enables us to make good those obligations, which we in our baptism have promised and vowed to perform. Let a man therefore examine himself ever so much, fast ever so strictly, and pray ever so fervently, if his life has not been pious toward God, just toward his neighbour, and sober in reference to himself; without effectual resolutions, all those duties, in which he employs himself before he receives, will never be able to make him a fit guest at God's table: they are indeed good preparative helps, when they repair those breaches sin has made in our souls; but, without steady purposes of amendment, they are of no value in the sight of God, and will not be able to qualify us for a worthy participation of the body and blood of Christ. If our lives prepare not the way for our offerings, we approach the holy altar in vain. We should hereby be deterred from receiving only out of custom, or in order to qualify ourselves for some temporal or worldly employment; but pious christians, who are sincerely wearied and grieved with the burden of their sins, ought not to be discouraged in their duty; because here they will find their proper remedy; here they will meet with that strength and assistance, which is so necessary to enable them to lead that holy life, which they purpose for the time to come, beginning it with a strict examination of the state of their own souls. Concerning which take these directions:

Recollect your baptismal vow, and endeavour to divest by your soul a just sense of those mercies promised on God's part, and the particular duties to which you in common with all christians are obliged thereby; for our chief business at the Lord's table is to renew our baptismal covenant with God. Then inquire by your conscience, the studie of the Lord, how you have broken that covenant made in your baptism, either by thought, word, or deed. We transgress by our thoughts, when we are contriving and comparing any forbidden thing: but irregular thoughts which spring up in our minds, and are but little in our power, they are neither sins nor matter of punishment, any further than they are causes and principles of a sinful choice and resolution; because as we assent or dissent to those motions that are in our minds, so will our thoughts be virtuous or sinful. But it is not enough to know what is sin: for we must also understand the true state and condition of our souls. Without self-reflection, a man may have every vice under the sun, without knowing he has any; provided he has it not in a high degree. For one, that perishes for want of knowing his duty, there are numbers, who are lost for ever, for want of seriously considering it, and laying it to heart. Our repentance must be full and complete, and extend to all those particulars wherein we have transgressed the laws of God; and till we discover all our follies and infirmities, we cannot amend, or so much as watch against them.

Our repentance by this means may in some measure keep pace with our errors and failings, when this examination is frequently repeated before the Lord's supper; and thus we may prevent the insupportable weight of the sins of a whole life falling upon us all at once, when we may neither have understanding nor leisure to recollect ourselves, much less to exercise any fit and proper acts of repentance toward God or man. And, in this examination, let us consider the sins that most easily beset our weakest part, by nature or custom least defensible; for the devil, like a skilful general, will attack us where we lie most exposed, hoping, by gaining that post, to make the town quickly surrender at his discretion. For which reason, in surveying the state of our minds, we should have an eye to those places that will least bear an assault; those appetites or passions that most frequently occasion our fall from God's grace. Again, we should consider the several aggravations of our follies: whether

[illegible] against the light of our minds; with the free consent of our wills, and in despite of the checks of our own conscience; whether they have been often repeated; whether transient acts or habitual disorders. And we ought to observe all those previous steps that have made us transgress, which have been fatal to the corrupting of our innocence, and the occasions of betraying our virtue.

This makes us thoroughly acquainted with ourselves and our own corruption; a knowledge, which is of the greatest consequence. By this we are driven to repentance, as the only cure for that guilt which oppresses our souls, and for which we lie at the mercy of God's vengeance; we are disposed to humility; and gain a lively sense of God's power and our frequent errors and miscarriages: we keep our accounts clear and even; and it is an admirable means to advance us toward christian perfection, by making us careful to avoid those faults for the future, which we have discovered in our former lives and conversations, not only through fear of punishment, but because we have offended so good and gracious a God. And

This duty should be accompanied with confession of sins to God, which is the judgment a man passes upon himself, either of approbation or of condemnation, whenever he deliberately weighs his own actions: or it is the sentence which his reason suggests that God, the judge of all the earth, will pass upon him. Yet it is not barely a repetition of the faults we are guilty of to almighty God; but it is such an acknowledgment of our faults, as is accompanied with shame for them, with hatred to them, and with resolutions to amend them.

HEADS OF SELF-EXAMINATION.

*A Prayer before Self-Examination.**

"O Lord, thou that art the searcher of all our hearts, and a discerner of the very thoughts, and in whose sight all things are naked and open," be pleased to impart a ray of

*This Prayer and the following Examination and Prayers are taken from A Companion to the Altar.

thy heavenly light, to discover all the sins and infirmities of my past life, and whatsoever else thou knowest wherein I have done amiss, that henceforward no secret sin may lie undiscovered and corrupted in my soul; that by examining my life and conversation by thy law, the rule and measure of my duty, I may understand the true state and condition of my soul, and from a just sense and sight of all my transgressions, through the assistance of thy grace and heavenly benediction, I may be enabled to reform my life, and to turn my feet unto thy testimonies; so faithfully to search and examine my own conscience, that I may come holy and clean to thy heavenly feast, and be received as a worthy partaker of that holy banquet which thou hast called me to. Grant this for thy mercy's sake in Christ Jesus. *Amen.*

See *Psalm* cxxxix.

Brief Heads of Self-Examination upon each Commandment.

COMMANDMENT I.

THOUGH I have not atheistically denied the being of a God, or wickedly renounced him by apostacy, yet have I not loved, desired and delighted in other things more than in God? Or, have I not feared men, and dreaded the displeasure of the world more than of God? Or, have I not trusted in men, and relied upon the world, more than upon God? Have I not despaired of God's mercy? Or, by presuming too much upon it, encouraged myself in sin? Have I not been unthankful for mercies received? Or, have I not ascribed the glory and honour of what I now enjoy to myself more than to God? (Say) God be merciful to me a sinner, and lay not this (or these) sins to my charge. [Repeat the same at the end of every commandment.]

II. Though I have not worshipped God by images, yet have I not entertained gross and false conceptions of him? Or, have I not wilfully omitted coming to church, or to the public prayers, when I had no just occasion to hinder me? Or, have I not rudely, irreverently, or wantonly behaved myself during the time of divine service? Or, have I not wilfully refused to come to the Lord's Supper, when I have

[illegible] ... [illegible] ... [illegible] ... [

[illegible]

[illegible] I have not [illegible] pay, or make [illegible]? Or, [illegible] my own or others' estates by [illegible] lying? Or, have I not by violence or oppression [illegible] my inferiors, or by unlawful [illegible] advantage of their [illegible]?

[illegible] If I have not before the magistrate [illegible] any man, yet have I not [illegible] to lying and slandering? Or, have I not caused any [illegible] unjustly? Or, have I not concealed the truth of [illegible] when justice and charity obliged me to give evidence of it? Or, have I not unjustly sought to uphold my own [illegible], or to [illegible] any other person's?

[illegible] have I not [illegible] complained against the providence of God, as if others had too much, and I too little? Or have I not by unlawful means endeavored to deprive others of their goods and prosperity? Or, have I laboured truly and faithfully to get my own living, and been content with that state of life unto which it hath pleased God to call me?

A penitential Confession of Sins; with an humble Supplication for Mercy and Forgiveness.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

Here call to mind all your most grievous sins.

See Psalm vi. xxxii. xxxviii. li.

An Act of Contrition.

"FATHER, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. Wo is me, O Lord, who was conceived and born in sin:" the thoughts of my heart were inclined unto evil from my youth. Wo is me that I have sinned against thee, my Creator and kind benefactor. Lord, I have done evil continually in thy sight

and my life hath been little else than a continual course of impiety, unthankfulness, and of unworthy returns for thy goodness and loving kindness to me. Who is me that I should thus require the Lord? O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my sin! O gracious Lord, look on me as thou didst on the apostle St. Peter, and let thy compassionate look so pierce my stony heart, that I may weep bitterly for my sins, and may have that godly sorrow which worketh repentance unto salvation not to be repented of: for Jesus' sake. *Amen.*

See Psalms xxv. xxxii xxxviii.

A Resolution to lead a new Life.

And now, O Lord, I do not only with great shame and confusion of face confess and bewail the sinfulness and vanity of my own life, but I do steadfastly resolve and purpose (through the assistance of thy grace and Holy Spirit directing me) to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." Be pleased, O Lord, to strengthen and confirm all these good resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to this state of salvation through Jesus Christ my Saviour, who died for my sins, and rose again for my justification; and I humbly beseech thee, for his sake, to give me grace to continue in the same unto my life's end. *Amen.*

See Psalms i. xxiii. xxiv. xxv. cxix. cxxvi.

A Prayer for Faith in God's mercy thro

Almighty God, our heavenly Father, who, for the greater confirmation of our faith and confidence in thy mercy, hast, in thy holy gospel declared, that "whosoever believeth in thy Son Jesus Christ, shall not perish, but have everlasting life;" and that "this is life eternal, to know thee the only true God and Jesus Christ, whom thou hast sent:" Increase this knowledge, and confirm this faith, in me evermore. O let me not rest in a dead faith, but grant that I may have such a lively faith as will shew itself by love and good works; such a victorious faith, as may enable me to overcome the world, and conform me to the image of thy

Son Jesus Christ, in whom I believe. O grant me such a due sense of thy infinite mercy, shewn to mankind in so much mercy, as may never depart out of my mind.

I steadfastly believe, O blessed Jesus, that thou didst suffer upon the cross, to save me and all the world from the guilt and punishment of our sins. O give me that grace, that I may die to sin, and rise again unto righteousness! Accept my imperfect sorrow, repentance, faith, and weak resolutions; and let thy precious merits, O my crucified Saviour, supply all my wants and imperfections. Thou hast said, "Come unto me, all ye that labour, and are weary, and heavy laden, and I will refresh you." O blessed Jesus, I come unto thee in all humility, and deeply sensible of my great unworthiness: O do thou bear this burden of sin for me, and refresh me, with comfortable hopes of thy mercy and forgiveness, and the truth of thy salvation, O gracious Lord! To whom (with the Father and the Holy Ghost) be all honour and glory for ever. *Amen.*

See Psalm lvii. Eph. ii. 6, 12.

A Form of Self-Examination to be used before receiving the Holy Sacrament.

(From Mr. Merrick.)

Have I neglected to keep up in my mind the love of God, or the fear of him?

Have I been unthankful for his mercies and blessings?

Have I broken the Sabbath?

Have I neglected to attend the public prayers of the church?

Have I neglected to receive the holy sacrament?

Have I neglected private prayer, or have I prayed in a careless manner?

Have I at any time taken an unlawful oath?

Have I been guilty of cursing or swearing in my discourse, or of taking the Lord's name in vain?

Have I loved and sought after the pomps and vanities of this wicked world?

Have I fulfilled the lusts of the flesh, in thought, word, or deed?

Have I been guilty of pride, covetousness, [illegible] and impatience, envy, hatred, malice, anger, or uncharitableness?

Have I been guilty of drunkenness, or of gluttony, or of sloth and idleness?

Have I hurt my neighbour?

Have I cheated, wronged, or oppressed him?

Have I spoken evil of him without cause?

Have I neglected to perform such kind offices as he had a right to expect from me?

Have I been guilty of lying?

Have I been disrespectful or undutiful to my parents, or to any of those persons whom God has set in authority over me?

A Prayer to be used after Examination.

(From Mr. Merrick.)

O ETERNAL and all-seeing Lord, forgive the sins which I have now recollected, and all other offences which I have at any time committed against thee. Take not thy Holy Spirit from me, but increase my faith and my repentance, and make me go on from strength to strength, till thy work be perfected in me, through Jesus Christ. *Amen.*

For further help in self-examination see the office of humiliation, above.

A Preparatory Meditation, to bring the Mind into a serious Frame.

(From the Paschal Lamb.)

Is IT not fit, O my soul, thou shouldst pause a little on thy Redeemer's death, before thou goest to remember it with the congregation? There are those charms in that death, which if rightly viewed, will be invincible motives to thee to die to a sinful life, and to embrace the holy life of Jesus.

O that I had wings like a dove, that I might fly away to Golgotha, and behold the dreadful spectacle of God crucified for the sins of the children of men. A mighty mystery this! To the Jews a stumbling-block, and to the Greeks foolishness! What all the Jewish rabbins could not see, what the greatest heathen sages could not find out, that hath God revealed. O God! thy ways are not like our ways, nor are thy thoughts like our thoughts. When all mankind lay in darkness, and was covered with the shadow of death, and the old serpent was going to swallow up their souls; behold! thy Son appears from heaven, frights the powers of darkness, and all immediately fall down before him, and tremble.

Ah! Jesu, meekest of kings, and fairer than all the children of men; I behold thee hanging on the cross, blotting out the hand-writing which was against me; How red were the characters! How bloody were the lines! Yet thy precious blood makes them as white as snow.

O Lord, I hear thy words, sharper than any two-edged sword; I hear thy complaints, which broke the rocks and shook the earth; and shall not my heart be moved at them? For thee, the Son of the most High, to cry out, *My soul is exceeding sorrowful even unto death*; who can hear this, and not stand confounded! For omnipotence to sink thus! For infinite perfection to faint thus! For him that sat on the circle of the earth, thus to weep, thus to mourn. Thou criest to thy Father; and he seems deaf to thy lamentations. No showers from above come down; the stars of heaven withhold their influence; and scarce an angel will stir to thy assistance. But what need I wonder, thou criest so loud under the heavy load? for when we, like sheep had gone astray, thou bearest the iniquity of us all: The arrows of God stuck fast in thee, and his hand pressed thee sore.

O blessed Nazarite! whiter than snow, brighter than the sky, purer than the sun; how is thy face disfigured with grief! how do thine eyes languish! is this the face that was the perfection of beauty? Is this the face that was once the desire of all nations? Is this the face, which so many prophets, and righteous men have desired to see? Is this the face that Abraham longed to behold, and the patriarchs were ambitious to have a view of? Is this the face admired by angels, and dreaded by devils? Is this the mighty bridegroom of the church, who was once transfigured on the holy

[illegible], and his face did shine as the sun, and his [illegible] came white as the light? Is this he whom God anointed with the oil of gladness above his fellows? Whose garments smell of myrrh, aloes, and cassia; and cast such a scent, that the daughter of Tyre came with a gift, and the rich among the people entreated his favour? How is he altered? How is his countenance changed? Yet still thou art lovely to a soul that sees farther than the outside. Still thou art the fountain of living waters. Still thou art the joy of the whole earth, the light of heaven, and the song of Sion. My thoughts, O Lord, shall follow thee to the cross. Methinks, I see, how thou art going to die: Thou lookest back on thine enemies, and notwithstanding all their affronts, offerest them mercy. O incomprehensible goodness! When thou art lifted up to the infamous tree, thou drawest and invitest all men unto thee; thou preachest on the cross, and thy very words are sermons to the children of men; and thy blood trickling down, is an exhortation to repentance. Surely it is good for me to adhere to thee, and to count it death to be separated from thee.

Oh! Whether shall I go but to thee? thou hast the words of eternal life. Thou art that lofty cedar, whose boughs overspread the believing world. Under the shadow of that tree will I rest: It is for the healing of the nations. I will be glad in the Lord, and rejoice in my bleeding Jesu. While the world despises thee, I will honour thee; while great men pass by and regard thee not, I that am poor and needy will wait to be refreshed by thee.

Go ye fools, be enamoured with trifles, dote on your sensual pleasures; here is one that looks charming in his tears, lovely in his blood, amiable in his wounds; and is more beautiful in the midst of all his distresses, than the brightest virgin's face, adorned with all the glittering treasures of the east.

O my Jesus! who can hear thee cry, *I thirst*, and not wish for rivers of tears? What canst thou thirst for, but the salvation of mankind? Thou comest for that purpose from heaven, and left those brighter mansions to invite poor sinners to the mighty banquet there. For this thou didst travel up and down, and enduredst cold and hunger, and weariness; for this thou wroughtest miracles; for this thou didst intreat, rebuke, and preach the word, in season and out of season, for this thou couldst be content to want a

[illegible] to lay thy head; and taughtest daily in the temple, sometimes on the mount, sometimes in a ship, sometimes, in a desert; for this thou sufferedst, wast buffeted, beaten, bruised and wounded; and for this thou diedst.

The drink offerings I bring to thee, are insatiable desires after thy grace and favour. I offer thee no rivers of oil, no rams, no bullocks with horns and hoofs. Thou desirest not sacrifice, else would I give it thee, thou delightest not in burnt offerings. Thou choosest rather that I should obey thy will; I am content to do it, yea, thy law is within my heart; My soul flies and flutters about like Noah's dove, and can find no rest, till it gets into thy ark. Accept then, most gracious Redeemer, the vows I offer thee. Behold and visit this vine, which thy own right hand hath planted; Shine upon it good Lord, and let it bring forth pleasant grapes. *Amen, Amen.*

A Prayer to be used before receiving the Holy Sacrament.

(From Mr. Merrick.)

O BLESSED Jesus, who didst suffer death upon the cross for the sins of the world, and hast appointed the holy sacrament (which I am about to receive) in remembrance of thy death, and as a means of strengthening and refreshing the souls of penitent sinners, prepare me by thy grace for the performance of this duty. Thou hast mercifully promised, that him who cometh unto thee thou wilt in no wise cast out: Unto thee, O Lord, I come, weary and heavy laden with the burden of my sins. Forgive the many and great offences which I have committed; cleanse and strengthen my heart by thy Holy Spirit; and make me an acceptable guest at thy table: enable me to approach it with a steadfast and lively faith in thee, with a deep and earnest repentance, and with fervent charity towards all men. Grant that I may receive the full benefit of that atonement which thou hast made for me by thy precious blood; and that, walking henceforth in the way of thy commandments, I may be prepared to meet thee with joy, when thou comest in the glory of thy Father; to whom, with thee and the Holy Ghost, be all honour, praise, and thanksgiving, now and for evermore. *Amen.*

Another Prayer before Receiving.

(From Mr. Jenks.)

O God, that hast prepared a table in this wilderness, with heavenly provisions for our souls, prepare my soul for these provisions; and give me spiritual appetites, as well as spiritual sustenance; that, as the hart pants after the water-brooks, my soul may pant after thee, O God; that with desire I may desire to eat this passover; and so open my mouth, that thou mayest fill my hungry soul with thy good things, and so lift up the everlasting doors of my heart, that the king of glory may come in; that Christ may dwell in my heart by faith, and abide with my Spirit, as long as I am to abide here in the flesh.

O make thy ordinance healing, and the saviour of life to my soul. And make it also a sealing ordinance, to clear up to me the pardon of my sins, and the assurance of thy love. And as thou sealest the covenant of grace, O let me seal the covenant of obedience; and in such a devout and acceptable manner come unto thy table, that I may return from it with my conscience quieted, my corruption subdued, my graces encreased, and my soul encouraged, with an enlarged heart to run the way of thy commands.

Ah! Lord, to whom should I repair but unto thee, my life, my strength, and my Redeemer; O thou that callest unto thee the labouring and heavy laden sinners, help me so to come to thee, that in thee I may find rest to my soul. Thou that hast commanded us to break our bread to the hungry, O break the bread of life to all of us that hunger and thirst after righteousness: and give us, O Lord God, our heavenly Father, evermore give us this bread. As thou art pleased still to continue to us the liberty and advantage of this ordinance, to nourish and revive our souls, O work in our hearts a higher esteem for it, and a greater love to it. And in our preparations before we eat and drink at thy table, in our communicating there, and our conversation after, O teach and help us to carry beseeming the holy, heavenly feast; and as becomes the redeemed and obliged of the Lord, and the very living members of Jesus Christ.

Hear me, O Lord my God, and forgive me; bless and direct me, quicken and assist me in the work now lying upon me; and be good to me, and deal graciously with me;

that I may discharge all my offices heartily as to the Lord, and [illegible] acceptance in the sight of God, through the [illegible] of my soul, the only Saviour of men. *Amen.*

Meditations before Receiving.

(From Mr. Jenks.)

O [illegible] I may see thy power and thy glory, so as I have [illegible] in the sanctuary; that I may share in the heavenly entertainment of thy children, and eat and drink in thy presence, at thy bread of life, and that cup of blessing, which may be the life of my soul, and make glad my heart, even with the joy of thy salvation.

O how unworthy am I, Lord, that thou shouldst come under my roof; unworthy to eat the crumbs that fall under thy table; but thy infinite merits can overcome all my sins and unworthiness, and recommend me to the just and holy Majesty of heaven, even as if I had not sinned.

O Lord! my soul is polluted and unclean! but thy precious blood can cleanse me from all my sins and defilements, and make me fit to receive thee, to my profit and comfort. O speak thou the word, and I shall be clean and whole, and my soul shall live, and for ever bless thy name.

Ejaculations and Meditations to be used at any time, but particularly after the Consecration of the Elements.

(From the Paschal Lamb.)

O HOLY Jesu, I adore thy unspeakable goodness; I delight in thy unmeasurable mercy; I rejoice in thy cross; I desire to know nothing but the Lord Jesus, and him crucified. O let the power of thy cross prevail against all the powers of darkness; let the wisdom of thy cross make me wise unto salvation; let the peace of thy cross reconcile me to thy eternal Father, and bring me peace of conscience; let the victory of thy cross mortify all my evil and corrupt affections; let the triumph of thy cross lead me on to a state of holiness, that I may sin no more; but in all things please thee, and in all things serve thee, and in all things glorify thee.

Great and infinite are thy glories, infinite and glorious are thy mercies; Who is like unto the Lord our God, who dwelleth on high, and yet humbleth himself to behold the things that are in heaven and earth? Heaven itself doth wholly minister to our salvation. God takes care of us, God loves us first. God will not suffer us to perish but employs all his attributes for our good. The Son of God dies for us; the Holy Spirit descends upon us, and teaches us; the angels minister to us, the sacrament is our food; Christ is married to our souls; and heaven itself is offered to us for our portion.

O God, my God, assist me now and ever, graciously and greatly: Grant that I may not receive bread alone, for man cannot live by that; but that I may eat Christ; that I may not search into the secrets of nature, but inquire after the miricles of grace. I do admire, I worship, I love. Thou hast overcome, O Lord, thou hast overcome; ride on triumphantly, because of thy words of truth and peace; lead my soul in this triumph, as thy own purchase; thy love hath conquered, and I am thy servant forever.

Thou wilt not dwell in a poluted house; make my soul clean, and do thou consecrate it into a temple, O thou great Bishop of our souls, by the inhabitation of the Holy Spirit of purity.

I am nothing, I have nothing, I desire nothing but Jesus, and to be in Jerusalem the holy city from above. Make haste, O Lord, behold my heart is ready: Come Lord Jesus, come quickly.

I AM now before the altar of God, even the God of my joy and gladness.

I will offer thanksgiving unto my God, and pay my vows unto the most High.

O Lamb of God, that takest away the sins of the world, grant me thy peace.

O Lamb of God, that takest away the sins of the world, have mercy upon me.

Grant me gracious Lord, so to eat the flesh of thy Son, and to drink his blood, that my sinful body may be made clean by his body; and my soul washed through his most precious blood. *Amen.*

Be pleased, O God, to accept this our bounden duty and service; and command, that the prayers and supplications, together with the remembrance of Christ's passion, which we do now offer up to thy divine majesty, may, by the ministry of thy holy angels be brought up into thy heavenly tabernacle: that thou, not weighing our merits, but looking upon the blessed sacrifice of our dearest Saviour, which was once fully and perfectly made for us all, mayest pardon our offences, and replenish us with thy grace and heavenly benediction. *Amen.*

Whilst upon your knees you cast in your offering, stop and say:

Blessed Jesu! who didst accept the poor widow's two mites, be pleased graciously to accept this from thy unworthy servant.

Then add,

O Lord God! how I receive the body and blood of my most blessed Saviour Jesus Christ, the price of my redemption, is the very wonder of my soul! yet my most firm and constant belief is upon the words of my Lord and master. At this time they are graciously tendered to me, and my faith: Lord make me a worthy receiver, and partaker of all the benefits of this blessed sacrament. *Amen.*

Immediately before Receiving.

Thou hast said, that he that eateth thy flesh, and drinketh thy blood, hath eternal life:

Behold the servant of the Lord, be it unto me according to thy word.

At the Receiving of the Bread.

By thy crucified body, deliver me from this body of death.

At the Receiving of the Cup.

O let this blood of thine purge my conscience from dead works, to serve the living God.

Lord, if thou wilt, thou canst make me clean.

O touch me, and say, I will, be thou clean.

After Receiving.

WHAT shall I render unto the Lord, for all the benefits he hath done unto me?

I will take the cup of salvation, and call upon the name of the Lord.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Therefore blessing, honour, glory, and power, be to him that sitteth upon the throne, and to the Lamb, forever and ever. *Amen.*

I have sworn, and have steadfastly purposed to keep thy righteous judgments.

O hold thou up my going in thy paths, that my footsteps slip not.

MORE PRAYERS

(From A Companion to the Altar and New Manual.)

When you Receive the Bread.

LORD, I am not worthy of the crumbs which fall from thy table, and yet thou givest unto me the bread of life. Evermore give me this bread, that I may eat thereof and not die eternally. John vi. 34, 50.

After Receiving the Bread.

NOT unto us, O Lord, not unto us, but unto thy name give the praise, for thy loving mercy, and for thy truth's sake.

Before Receiving the Cup.

GRANT O merciful God, that this cup, which I am now about to receive, may be unto me a cup of blessing. Sprinkle me with the blood of the ever blessed Jesus, that my soul being cleansed from all corruptions, it may be ever precious in thy sight, O Lord, my strength and my Redeemer.

After Receiving the Cup.

"Blessed be God the Father of our Lord Jesus Christ, for his unspeakable gift, in whom we have redemption through his blood, even the forgiveness of our sins.

When you Retire from the Altar.

Lord, now lettest thou thy servant depart in peace, &c. Luke ii. 29—32. "Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies." O let that heavenly food which thou hast so lately fed me with, transfuse new life and new vigour into my soul, and into the souls of all those who have been partakers with me of this holy communion, that our faith, hope, and charity, may daily increase, and that we may all grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen* and *Amen*.

See Psalm viii. xxiii. lxvi. ciii.

Ejaculations and Elevations of the Soul after Receiving.

(From Mr. Jenks.)

I bless thee, my God, for the mercies of a Saviour, without which all mercies else would be unavailable, and do me no good. I bless thee, that thou hast not withholden thy Son, thy only Son from us, but given him to be the propitiation for our sins, and to be the life and food of our souls.

Return to thy rest, O my soul, for the Lord has dealt bountifully with thee. Thy life is given thee at his hands, who forgiveth all thy sins, and healeth all thy diseases; and not only redeems thee from destruction, but crowns thee with loving kindness and tender mercies, and satisfies thy mouth with good things, and those the best of all things, even his pardon and peace, his Son and his Spirit, the riches of his grace, and the pledges of his glory.

Blessed be my God for that bread which came down from heaven to give life unto the world. And blessed be thy name, O gracious Lord, for my share in this highest expression of thy wonderful love and bounty.

Thou hast loved us, and redeemed us, and washed us from our sins in thy own blood. And O how infinitely indebted am I to thy mercy, that thou callest me to this heavenly entertainment, which cost thee so dear to purchase and provide for us!

O make me more sensible of thy love, and more thankful for all its blessed effects; and let me now find the happy fruits of strength and refreshment to my soul, even strength against all the temptation that would pluck me from thee, and engage me in rebellion against thee; and such refreshment as may take the heart off all the pleasures of sin, and make it my meat and my drink to do the will of my heavenly Father.

I will admire, and love, and praise my Lord: I will believe and trust in his tried mercy: I will rejoice and glory in his great salvation. And who shall pluck me out of his hands? What shall separate me out of his love? My beloved is mine, and I am his. Thine I am, O Lord, and thine I will be, while I have my being.

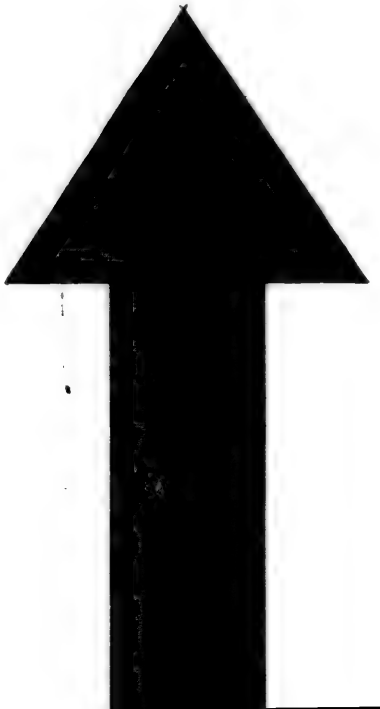
Yet Lord of all power and love! I beseech thee to keep thy servant from falling; and preserve me in every time and case of danger. O do not suffer me to undo myself; but pity my frailty, and relieve my infirmity: and in thy hands let me be safe, and never perish, but attain to everlasting life through Jesus Christ, my great Redeemer and only Saviour. *Amen, Amen.*

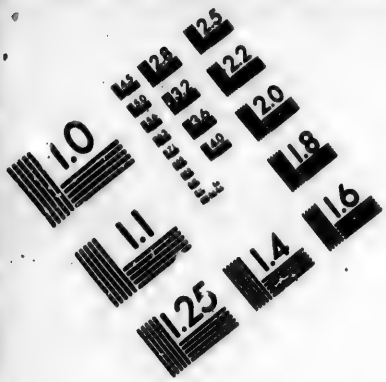
A Prayer to be used when the Communion Service is ended.

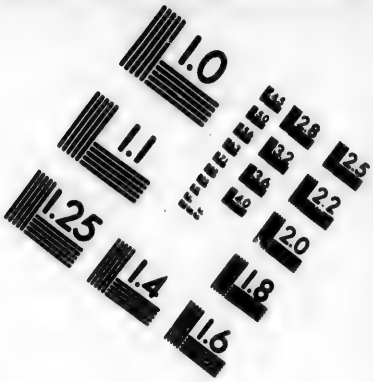
Pardon, O God, all those imperfections that have accompanied me at this time, in my attendance at thy altar; forgive the deadness and dullness of my affections, the wanderings of my thoughts, and the distractions of my mind.

Let the sincerity of my holy purposes and resolutions be accepted, notwithstanding my weakness and frailty.

Oh! let this commemoration of my crucified Saviour, influence all my thoughts, words, and actions, that my conversation may be as becometh the gospel of Christ.







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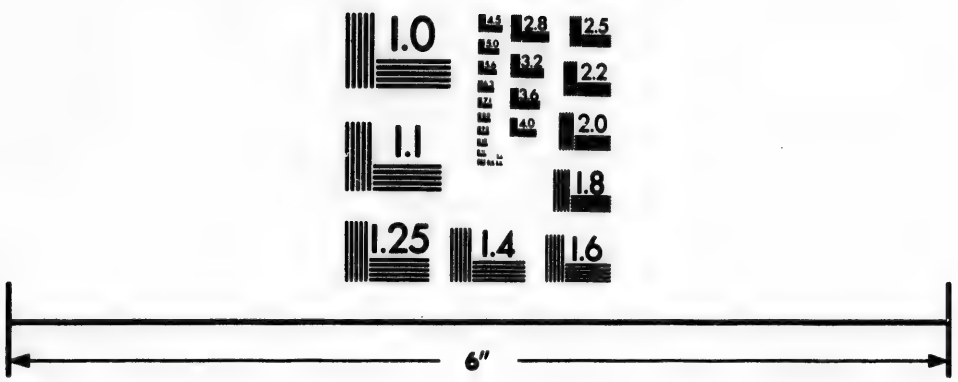

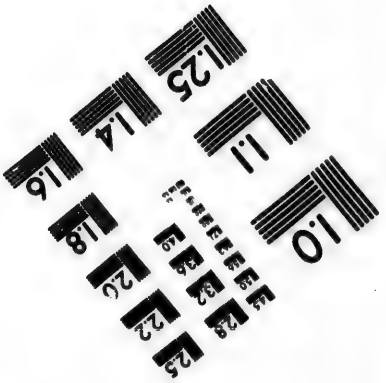

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[illegible] not according to my deserts, but according to my great necessities, and thy own rich mercy in Jesus Christ; to whom with thee, O God the Father, and God the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer to be used after Receiving the Holy Sacrament.

(From Mr. Merrick.)

O ALMIGHTY God and heavenly Father, I return thee thanks and praise for all thy mercies vouchsafed unto me; and particularly for the opportunity which thou hast this day given me of receiving that holy sacrament, which thy Son Jesus Christ has appointed in remembrance of his death and sufferings, and for the spiritual nourishment and support of our souls: I confess, O Lord, that I have not received it with a suitable degree of love and devotion towards thee, nor feel myself sufficiently sensible of the greatness of those blessings which the performance of this duty has called to my remembrance. Forgive, O Lord, the weakness and imperfection of this and all my other services; increase my faith, warm and enliven my heart with a constant and most thankful affection towards thee, and enable me by the grace of thy Holy Spirit to fulfil the promises of obedience, which I have now made to thee. Make me watchful over my thoughts, words, and actions; and grant that I may lead a strictly honest, sober, chaste, and godly life, following the example of my blessed master Jesus Christ, and placing my whole trust in his precious death and blood for the pardon of my sins, that, when he shall come to judge the world, I may be found clothed with his righteousness, and be received into thy heavenly kingdom. Grant this O merciful Father, for the sake of the same Jesus Christ, thy only Son our Lord. *Amen.*

A Prayer in private after Receiving the Holy Communion.

O how plentiful is thy goodness, which thou hast laid up for them that fear thee, which thou hast prepared for them that put their trust in thy mercy, even before the sons of

men! I praise and magnify thy great and glorious name, O Lord, for all those manifold mercies and comforts which thou hast bestowed upon me, ever since I was born. O Lord God, thou hast been my trust from my youth; by thee have I been holden up from the womb; my praise shall continually be of thee; but above all, blessed, and for ever blessed be thy great and holy name, for the manifestation of thy Son Jesus Christ, the fountain and foundation of all our happiness, and for feeding me this day (who am unworthy of the least of all thy mercies) with the spiritual food of his most precious body and blood, to my great and endless comfort. Enable me, O Lord, through thy gracious assistance, to perform the conditions of that sacramental covenant which I have this day so solemnly renewed and confirmed in thy presence, and at thy table; that through the strength and power of that heavenly food I have there been partaker of, I may daily grow in grace and in the knowledge of Christ Jesus, and abound in every good word and work; and subdue in me all those inordinate lusts and corrupt affections, which war against my soul; purify my mind from all evil thoughts, bad intentions, and evil designs; and suffer not pride, vain-glory, self-love, malice, hatred, or revenge, or any other evil whatsoever, to reign in my mortal body; but do thou keep it for ever in the purpose of my heart, faithfully to fulfil my baptismal vows and resolutions, which I have now again renewed at thy holy table, that by persevering in all virtue and holiness of life, I may at length be an inheritor of that infinite happiness and glory, which thou hast promised by Christ our Lord. *Amen.*

A Prayer in our retirement, after Receiving the Holy Sacrament; which may be used as soon as we come home, or be added to a person's Evening Prayer.

WHAT thanks can I return, O most gracious God, to thy divine majesty, for the opportunity thou hast this day given me of approaching thy altar; for the sense thou hast given me of my duty, and for that strength and power whereby thou hast in some measure enabled me to perform it? I will praise and magnify thy great and glorious name; and I will entirely devote myself to thy service as long as I have my being

Blessed be thy name for those fresh supplies of grace I have received at the holy communion; grant that they may make me run the way of thy commandments with delight and pleasure, that I may never any more faint, or droop, or rise in my duty.

Blessed be thy name for those comfortable assurances thou hast given me of pardon and forgiveness. Let this thy compassionate goodness be a perpetual obligation to love and gratitude. Let it put me upon my guard, that I may watch over all my ways, and do always that which is well-pleasing in thy sight.

Blessed be thy name for that peace and quiet thou hast restored to my soul; for those resolutions thou hast wrought in me to persevere in thy service to the end of my days. Make them firm, vigorous and constant; and never let any sinful passions any more ruffle and discompose my mind.

Blessed be thy name for that relish thou hast given me of spiritual delights, that desire of possessing the eternal inheritance. Let the enjoyments of sense appear mean and contemptible, and let not the pleasures of the world any more prevail upon me to transgress thy holy laws.

Grant, O Lord, that I may walk worthy of those thy distinguishing mercies, and live as becomes the redeemed of the Lord; remain therefore, O Lord, and abide with me for ever: I shall then be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity in the next, through Jesus Christ my only Lord and Saviour. *Amen.*

Brief Rules for Preparation for the Holy Communion, and Behaviour both at and after it: with short Prayers and Meditations suitable to the occasion.

(From Archbishop Synge.)

OF GENERAL PREPARATION.

He that would maintain and keep himself in a constant general preparation for the holy communion, so as always to be fit upon the shortest notice, to partake of it (which

certainly every christian ought ever to endeavour after; and to be careful in the observation of these following rules.

1. He must be diligent in his endeavours to know and understand all the several parts and branches of his duty to God, to all other men, and to himself; for which end he must be careful to make the best use he can of all those means of instruction and knowledge which God has put into his power; such as reading the holy scriptures, and other good books, or hearing them read; attending upon the public offices of preaching, catechising, and the like. *Prov.* iv. 5. *John*, v. 39. 2 *Tim.* iii. 15. *John*, xiii. 17.

2. He must, upon all occasions, be industrious and careful in the avoiding of every sin, and the practice and performance of every duty, according to his ability and opportunity for the same. *Tit.* ii. 11—14. *Luke*, xii. 47.

3. He must very often think and meditate upon his ways, and all his particular practices, and examine whether or no they are agreeable to the rules of his duty; that wherever he finds he has been deficient or done amiss, he may take the better care to rectify and amend it for the time to come, *Psalm*, iv. 4 and cxix. 59. *Lam.* iii. 40.

For which end and purpose I recommend this following easy, but very profitable task, which I would have every man constantly to impose upon himself; namely, two or three times in the course of each day, to call his thoughts back, and seriously consider what he has that day been doing, and how he has spent his time, from the very minute that he first awaked from sleep. As for example: When first I awaked, did I think upon God, and recommend myself to his almighty care and protection; or did not worldly, or it may be sinful thoughts, first take possession of my heart? Again, I was lately in such and such company: Were all my words and actions innocent, modest, and decent? Did I give no offence to God, or scandal to the world, by any thing which there I either said or did? &c. Such questions as these, if we would constantly and seriously put home to our consciences, while things remain fresh in our memories, it is evident what a mighty influence it would have upon us, to restrain us from evil, and excite us to do that which is good.

OF PARTICULAR PREPARATION.

I. Whenever notice is given of the celebration of the holy communion, let every sincere and devout christian immediately resolve, by no means to miss that opportunity of commemorating the sufferings and communicating in the merits of his blessed Lord and Saviour.

II. And in the midst of all his business (in the mean time) let him very often call to mind, that such a day he must not be absent from God's holy table, and therefore must be very careful not to do any thing which may render him unfit for it.

III. At some seasons it is very necessary that every man should set a little time apart for the more strict and particular examination of his conscience; for which end and purpose I earnestly recommend that catalogue of sins which is drawn up at the end of that excellent book, "The whole Duty of man," which I would have every man very distinctly to go over; and upon every particular to recollect his actions, and ask his conscience, *How: I been guilty of this?*

IV. But where a man very often receives the communion, and never misses any opportunity for it, I do not conceive that such a particular examination is every time absolutely necessary; nor have all men, at all times, leisure enough for it. But however, ordinarily, I think no man ought to receive the holy communion without some previous examination of himself. For the more easy and regular performance of which, I would have it remembered, that the whole duty of a christian is reducible to these three heads, *Matt.* xxii. 37, &c.

1. To love God in the highest degree.
2. Sincerely (and not corruptly or sensually) to love himself.
3. To love every man with the same sort of love (though not in the same degree) as he loves himself.

V. Every time then, that a man receives the holy communion, I would have him before-hand, seriously to put at least these three questions home to his conscience.

1. Do I really and truly love God above all things? And do I effectually shew this my love, by a due honour and respect to him, in all my thoughts, words and actions?
2. have I a sincere and upright love for myself? That is, do I love my soul better than my body; and am I more heartily concerned to secure my everlasting hap-

pleasure in the world to come, than to compass any pleasure or profit in this life?

3. Have I a real and sincere love for all mankind without exception? and do I effectually shew this my love, by hurting no man by word or deed (where I can possibly avoid it) and by being ready to do good to every man whatsoever, in all ways and upon all occasions wherever I have ability and opportunity?

And if these three questions are but seriously meditated upon for a little time, there is scarce any sin that a man has been guilty of, but they will point it out to him.

VI. When a man, by the examination of his conscience, has set his sins full in his view, then let him insert in his ordinary devotions, this, or some such like confession of them to God:

O most gracious God! I, thy unworthy creature, here humbly acknowledge my sins before thee. And besides those which I have now recollected, I cannot but own, that I lie under the guilt of many more transgressions, although I am not able to recount or remember them. Nor can I deny, but that I have committed many sins, even contrary to the motions of thy grace, and the light and conviction of my own conscience; and therefore do most justly deserve the severity of thy wrath and indignation against me. But, Lord, I fly unto thee for mercy; for the sake of Christ Jesus our blessed Redeemer, be merciful unto me in the pardon of all my sins, known and unknown; and so guide and assist me by thy grace, that, for the time to come, I may be duly careful to abstain from every evil thing, may grow in grace and be zealous of good works, and maintain a conscience void of offence towards God, and towards men, through the same Jesus Christ our Lord. *Amen.*

To which let him add this short Prayer:

MOST merciful God, who hast given thine only Son Jesus Christ to die for our sins: grant me thy grace, I humbly beseech thee, that I may never be unmindful, but always truly thankful for that inestimable benefit vouchsafed unto me by his death and sufferings: and so fit and prepare me, O Lord, by the assistance of thy Holy Spirit, that both at this, and all other times, I may be rightly qualified to commu-

[illegible] the passion of my blessed Redeemer, in that holy ordinance which he has appointed; and also thereby effectually to partake of that redemption which he has wrought for all mankind, through the same Jesus Christ our Lord. *Amen.*

Of Behaviour at, and after the Holy Communion.

1. At the holy communion, and at all other times in the worship of God, let every man strive, as much as he can, to keep his mind intent and fixed upon what he is about; and to lay aside not only all wicked thoughts, but also all such as are impertinent to the present business.

2. Let him also take care to behave himself with such outward decency and composedness, as may be a sufficient token of that inward devotion and reverence which he bears in his heart, without gazing about, or any way unnecessarily moving his body, or whispering to any one that is near him, or the like.

3. Whilst the service is performing, let him all along join with the minister and congregation; with his heart and thoughts lifted up to God; and with his tongue too, where the liturgy requires that any thing should be spoken aloud by the people; as in the responces, the confession, the Lord's prayer, and the doxology.

4. But let him take care, likewise, to avoid all manner of affectation, and not to behave himself in such a manner, as if he had a mind to be taken notice of for a person of extraordinary devotion. For which reason, whatever private prayers, or meditations, he may have to offer up to God, let him put them into his thoughts alone, and let not his voice be heard, but when the public office requires it.

5. When he has received the bread, let him offer up this, or some other short ejaculation to God:

O GOOD God, grant that by the sufferings of my dear Saviour who was crucified for me, I may escape eternal sufferings, and be made a partaker of everlasting glory.

And when he has received the cup, let him in his heart thus say:

O GRACIOUS God; grant that by the shedding of the blood of thy dear Son, I may obtain the remission of all my sins,

4. While the bread and wine are distributing to the rest of the congregation, let him entertain himself with such sort of meditations and prayers as these:

1. Let him again bethink himself what those sins are, to which he has been most inclined; and let him in the presence of God, seriously and steadfastly renew his resolution of being careful to abstain from them for the time to come.

2. Let him also consider, what opportunities he ordinarily has for the doing of any good works, and let him steadfastly purpose ever hereafter to be diligent in making use of them.

3. And let him hereunto add the following short prayer:

MERCIFUL God, assist me with thy grace and Holy Spirit, that I may always keep those vows and resolutions which thou hast enabled me to make; that I may never return to any of my former sins, but ever hereafter serve thee faithfully, in the constant practice of virtue and religion, through Jesus Christ our Lord. *Amen.*

4. And here let him express his charity by putting up a prayer for all mankind, in this or the like form:

LORD, if it be thy gracious will, extend thy mercy and compassion unto all mankind. Enlighten the minds of those that are ignorant, and move the wills of those that are obstinate, that they may all receive thy holy truth, and carefully live in the practice of it. Pardon all my enemies, O Lord, and bring them, and all of us, all the world over, to true repentance, that we may all live holily and righteously here, all may, in the end, be happy with thee hereafter, through Jesus Christ our Lord. *Amen.*

5. And then let him entertain himself with reading and meditating upon some select portions of the holy scripture, until such time as the minister is ready to proceed with the public office. I need not here transcribe any particular texts, but will leave every man to make choice of such as are most agreeable to him; only if he be at a loss, let him read the hundred and nineteenth Psalm, where he will easily find proper matter enough to employ his devoutest thoughts upon this occasion.

6. When the service is ended, and the congregation dismissed, let him depart to his house or place of abode; and as soon as he has a convenient opportunity of retiring into some private place, let him first look back, and consider whether or no, in the performance of this holy office, which he has so lately been at, he has behaved himself in all things as he ought to have done; and if he finds that he has been any way short or defective therein, let him resolve to take a better care for the time to come.

7. And then let him conclude with this, or the like prayer:

Lord, I desire to return my most humble and hearty thanks to thee, for all thy blessings, both spiritual and temporal, which thou hast vouchsafed to me. At this time particularly, I praise and bless thy holy name, for that opportunity which thou hast this day given me of commemorating the death and passion of my blessed Redeemer, and also of partaking of his merits in the participation of that holy ordinance which he has appointed. Lord, pardon all the weaknesses and defects which I have been guilty of in the performance of that great duty; and assist me with thy grace, I beseech thee, that in the whole course of my life I may be ever careful to fulfil and perform these vows and resolutions which I have made to thee, through Jesus Christ our Lord. *Amen.*

8. And last of all, let him never, as long as he lives, be forgetful of what he has thought, and said and done, both before, and at the holy communion: but let the remembrance of it be a constant restraint, upon him from all manner of wickedness: and let him upon the assault of any temptation, thus bethink himself.

At such a time I received the holy communion, and then I seriously resolved, and solemnly promised to almighty God, that I would heartily endeavour, in all points, to live like a christian. Shall I then, upon any account, cheat, lie, curse, or swear, talk profanely or obscenely, or the like? No, God forbid! I have engaged myself to God, to be another sort of a man; and what can I expect but wrath and indignation from him, if knowingly and wilfully I should violate those promises which I so deliberately and steadfastly made to him?

AN OFFICE FOR THE SICK.

Prayers from Dr. Paley's Clergyman's Companion in visiting the Sick.

Prayers for the Sick.

(From Bishop Patrick.)

O most gracious God, who by thy Son Jesus Christ hast united us all in one body, that we should love one another, and if one member suffers, all the members should suffer with it; we humbly implore thy tender mercies towards this thy servant, of whose afflicted condition we desire to have a compassionate sense and feeling.

Look graciously upon him, O Lord, and visit him with thy salvation. Vouchsafe him such consolations from above, as we should desire for ourselves, were we in his extremity. Give him a true penitent heart for all the offences that he hath at any time committed; together with a lively faith in thy Son Jesus, who came into the world to save sinners. Give him the comfort of a holy hope, that thou accepteest his repentance, and faithful devotion to thee. Support him by this hope under all his pain, and enable him penitently to submit to thy faithful correction. Send him help now in time of need, both for his soul and his body. Bless the means for his recovery; and, if it be thy good pleasure, restore him speedily to his former health, and inspire him with a serious resolution to serve thee more zealously all his days.

Or if thou hast otherwise resolved in thy wise counsels deliver him from the fear of death, assist him in his last agony, give him an easy and cheerful passage out of this life, and send thy holy angels to conduct him into rest and peace with our Lord Jesus Christ, for the same Jesus Christ's sake. *Amen.*

(From Bishop Taylor.)

Give thy servant, O Lord, patience in his sorrows, comfort in his sickness, and restore him to health if it seem good to thee. And, however thou shalt determine concerning him, yet make his repentance perfect, and his faith strong, and his hope stedfast, and his passage safe; that when thou shalt call his soul from the body, it may enter into the

rest of the arms of God, and the bosom of blessedness, and be with the Holy Jesus. *Amen.*

A Prayer for Thankfulness in Sickness.

O God, wonderful both in thy mercies and judgments, grant that the sense of thy servant's present afflictions may not cause him to forget thy former mercies, which thou hast bestowed upon him: O therefore, let the remembrance of those many and great blessings that he hath so long enjoyed at thy hands, be now the proper motives and incentives to the virtues of patience and humility, causing him chearfully to resign himself to thy blessed will under all the dispensations of thy providence, though ever so hard; and patiently to wait for the return of thy loving-kindness in Jesus, which is better than life. *Amen.*

A Prayer for a Blessing on the Means used for a Sick Person's Recovery.

(From Mr. Nettleton.)

O gracious Lord, by whose word man lives, and not by any human means alone; direct we pray thee, the counsels of those who prescribe to this thy servant, and prosper the medicines which are used to procure him ease and strength; but let not his confidence in them lessen any thing of his dependence on thee, but make him sensible that every good gift is from thee, and that it is thou that givest us help in time of need: To whom therefore, but to thee, should we flee in the day of our visitation? since it is thy blessing only that maketh the means we use, effectual; and, however vain the use of them is without thee, if thou biddest them, the things or accidents which we do not think of, or regard, shall recover us. O, therefore, as their part who administer to him is the care, so let thine, O God, be the blessing, and his the comfort: and as he regards them as thy instruments, so let him own thee for the author of his mercies, and to thee give thanks, and pay his vows and services; through our Lord and Saviour Jesus Christ. *Amen.*

A Prayer for the grace of Patience.

Hear thy servant, O thou merciful Redeemer and lover of souls, as undergo this load of affliction, which thou hast laid upon him, with patience. Lead him gently by the hand to the waters of comfort, and let thy rod and thy staff support him, now that he is obliged to walk in the valley and shadow of death.

Let him consider thee, O blessed Jesus, in all thy sorrowful pilgrimage and sufferings here upon earth, before thou entered into glory that he be not weary and faint in his mind.

If relief does not come from thee so soon as he expects or desires, enable him still to hold out with long suffering, and to wait with patience for it. And whatsoever thou dost with him, O Lord, let him be dumb, and open not his mouth to murmur or repine, because it is thy doing. Make him acquiesce and rest satisfied, even in the bitterest dispensations of thy providence: And let no pains or sufferings ever drive him from thee, considering that no temptation hath befallen him but what is common to men. Grant this, O God, for thy Son Jesus Christ's sake. *Amen.*

A Prayer for one who hath been a notoriously Wicked Liver.

O Lord God, of infinite goodness and compassion, whose mercies are over all thy works; who makest the sun to shine, and the rain to descend upon the unjust as well as the just, and art kind even to the most unthankful: We humbly beseech thee to look down in mercy upon this thy unworthy servant, who hath so long trampled upon the riches of thy goodness, not knowing that it should lead to repentance.

Let thy rod therefore awaken him now to a sense of his condition, whom thy goodness hath not reclaimed, and let him still find mercy at thy hands, notwithstanding his continual abuse of it.

Thou hast promised, O Lord, "that, when the wicked man turneth away from his wickedness which he hath committed, and doth that which is lawful and right, he shall

save his soul alive." O, make good this thy promise to thy servant here, with [illegible] of all.

Hide thy face from his sins and blot out all his iniquities: though they be [illegible] yet [illegible] them as [illegible] as snow; by [illegible] which [illegible] of these [illegible] and to [illegible] thought [illegible] things [illegible] infinite [illegible] [illegible] [illegible] thought [illegible] of blasphemy and the [illegible] of iniquity [illegible] to speak, and [illegible] pardon; and therefore we hope the gate of [illegible] upon [illegible] brother, though [illegible] [illegible] of [illegible] by [illegible] [illegible] [illegible]

O Lord, be thou graciously pleased to proportion thy strength to her weakness, and as pains and sorrow take hold upon her, inspire her with fresh vigour and courage to rely upon thee, her only support in time of need, and the rock of her salvation.

Let her not be disquieted with the fear of any evil, since none can happen unto her without thy permission; but give her grace patiently to resign herself to thy blessed will in all things, who knowest what is best for her, and will lay no more upon her, we trust, than thou wilt enable her to bear.

Bring strength, O Lord, out of weakness, and health out of sickness; and make her, in thy good time, a joyful mother of a hopeful child, which may do good in its generation, and be an instrument of thy glory here, and a blessed inhabitant of thy heavenly kingdom hereafter; through Jesus Christ our Lord. *Amen.*

A Prayer for Grace and Assistance for a Woman, after Delivery, but still in Danger.

(From Mr. Kettlewell.)

O Father of mercies! what thanks can we worthily give unto thee for thine unspeakable goodness to this thy servant, and her helpless infant, and for the wonderous things which thou hast done for her? The pangs of death compassed her, and she found trouble and sorrow. The mouth of the pit was opened, and ready to shut itself upon her: but thou hast graciously assuaged her pains, and turned her sorrows into joy.

Lord, we will ever adore and magnify thy mercy, which has dealt so lovingly with her, and praise thy truth and faithfulness, which has not suffered her hopes to fail. We will never forget how mindful thou hast been of the low estate of thy handmaid; for she has been supported by thy power, O blessed God, in her greatest weakness. She has tasted thy goodness in the midst of all her pangs and sorrows.

Perfect, O Lord, that deliverance to her which thou hast most graciously begun, and let her not be lost, after the wonders which thou hast already done for her.

Continue her patience, and her humble dependence on thee, under the pains and accidents to which she is still exposed. Support her spirits, and raise her up again in thy

days time. Thy mercy and power are still the same, and will be the same for ever. O, let them still be shown for her recovery, as they have been already for her delivery; let them be shown upon her, that she may praise thee more and more!

But if, in thy paternal providence, wherewnto we pray she may willingly commit herself, thou hast determined otherwise concerning her, thy blessed will be done! dispose her either to life or death, as thou pleasest, only in both to thy mercy: and whether living or dying, let her still please thee, and be thou her portion. Oh, perfect her repentance, and give her patience whilst she lives, and peace when she dies, and after that, the happiness of a blessed eternity, which thou hast prepared for all that truly fear thee; through Jesus Christ our Lord. *Amen.*

If the Child be living this may be added.

Preserve likewise her tender infant, O Father of mercies, and let its own weakness, and our cries, commend it to thy care.

Keep it afterwards in health and safety, and as it increases in years and stature, let it increase in wisdom, and in thy fear. We beg not for it wealth or greatness, but wisdom to know and to serve thee. For, O Lord, we do not desire life, either for ourselves or it, but that we may live to thee, and grow daily in love and thankfulness for all thy mercies, and in faith and patience, and all holy obedience, which may fit us for the happiness, which thou hast promised, through Jesus Christ our only Saviour and Redeemer. *Amen.*

Forms of Recommending the Soul to God, in her Departure from the Body.

(From Bishop Cosins.)

Into thy merciful hands, O Lord, we commend the soul of this thy servant, now departing from the body. Receive him, we humbly beseech thee, into the arms of thy mercy, into the glorious society of thy saints in heaven. *Amen.*

God the Father, who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghost, who hath

infused his grace into thee; be new, and everyone thy defence, assist thee in this thy last trial, and bring [illegible] to everlasting life. *Amen.*

(From Bishop Taylor.)

Lord, receive the soul of this thy servant: Enter not into judgment with him; spare him whom thou hast redeemed with thy most precious blood, and deliver him from all evil and mischief, from the crafts and assaults of the devil; from the fear of death, and from everlasting condemnation. *Amen.*

Lord, impute not unto him the follies of his youth, nor any of the errors of his life; but strengthen him in his agony, and carry him safely through the last distress. Let not his faith waver, nor his hope fail, nor his charity be diminished; let him die in peace, and rest in hope, and rise in glory. *Amen.*

A Prayer which may be used with the Friends or Relations of the Deceased.

Most just art thou, O God, in all thy dealings with us, and "our punishment is less than our iniquities deserve;" and therefore we desire to submit with all humility and patience to this dispensation of thy divine providence. Be pleased so to sanctify it to this family, that thy grace and mercy may more abundantly flow upon thy servants. Thy property it is to bring good out of evil; O, turn that evil, which is now befallen this house, to the benefit of every one of us, that so we may be able to say, from happy experience, that "the house of mourning is better than the house of feasting," while the death of our brother, through thy blessing, shall conduce and minister to our spiritual advantage.

Let the sight of his change make us the more mindful of our own, and the sense of our loss make us cleave more stedfastly to thee, O God. Let the remembrance of his virtues make us follow his example, and the hope we have of his being blessed, cause us to press, with the more earnestness, "towards the mark, for the prize of our high calling in Christ Jesus."

Thou knowest, O Lord, the weakness and frailty of our nature, and therefore we beseech thee to give thy servant, who are more nearly connected in this visitation, a constant supply of thy good Spirit, to enable them to bear it with humility, patience, resignation, and submission to thy divine will, as becometh the gospel of Jesus Christ. O, that no repining thoughts may rise in their hearts to discompose their duty towards thee, or towards their neighbour; but help them rather to think wherein they have offended thee, and carefully to amend it; to place their affections more entirely on those immovable things which are above, and freely resign all their thoughts and desires unto thee; saying, with holy Job, "The Lord gave, and the Lord taketh away, blessed be the name of the Lord." And let the death of thy servant strike us all with such a lively sense of our mortality, as may cause us so thoroughly to die to sin, and live to grace, that, when we die, we may rest in him, as our hope is that our brother doth.

We evidently see, *that death is the end of all men*; grant us therefore grace to lay it to heart, to despise the world, "to abhor that which is evil, and cleave to that which is good;" to delight in thy word, to study thy will, to observe thy law, and to take all possible care to promote thy honour, and our own salvation; that when *we go the way of all the earth, we may be comforted by thy presence*, and admitted into thy heavenly kingdom. *Amen.*

A Prayer for a Person that is afflicted with Grievous Pains of his Body.

(From Mr. Jenks.)

O Lord, thou art a merciful God, and dost not willingly afflict the children of men; but when necessity requires, thou chastisest us for our profit, that we may be partakers of thy holiness. Remove, we beseech thee, this affliction from thy servant, or enable him to bear what thou art pleased to lay upon him. Lord, all his desire is before thee, and his groaning is not hid from thee. Regard his affliction, when thou hearest his cry. Enter not into judgment with him, nor deal with him according to his sins, but according to thy mercy in Jesus Christ. O gracious Father, sanctify to him what thou hast laid upon him, that his pre-

ent affliction may work out for him an eternal weight of glory. Support him under his pains, till it shall pleasure to grant him ease and comfort. And however thou shalt deal with him, let him not repine at thy correction, nor sin in charging thee foolishly. Make him sensible, that thou doest nothing but what is wise and just; nothing but what thy servant shall one day have cause to bless and grave thee for doing. And let this consideration teach him to glorify thee in the time of his visitation, by a humble submission to thy will, and a sincere reformation under thy providential dispensations; that thou mayest visit him in mercy and love, and shew him the joy of thy salvation; through Jesus Christ our Lord. *Amen.*

A Prayer for a Person in a Consumption, or any lingering Disease.

(From Mr. Jenks.)

O MERCIFUL God, thou hast long kept thy servant under thy chastising hand; thou hast made him acquainted with grief; and his sickness is even become his familiar companion; Yet, O, blessed Lord, grant that he may not be impatient under thy chastisement, who art pleased to wait so long for the return of a sinner: but let him remember that thou hast kind intentions even in thy bitterest dispensations; that thou chastisest him "whom thou lovest, and scourgest every son whom thou receivest." Teach him, O gracious Father, to see love in thy rod, and justice in all thy dealings; that he may humble himself under thy mighty hand; that he may think it good for him to have been afflicted and patiently wait for thy loving kindness.

Yet, that his faith may not fail, nor his patience be overcome, give him ease and relax his pain; and a happy conclusion of this long visitation. In the mean time, grant that he may neither despise thy chastening, nor faint under thy rebukes; but employ the time which thou lendest, and improve the affliction which thou continuest, as a gracious opportunity for his spiritual advantage; that, under the decays of the body, the inner man may be renewed day by day; and that whatever appertains to his everlasting salvation may be promoted and perfected, through the riches of thy grace, and the multitude of thy mercies in Jesus Christ. *Amen.*

A Prayer for one under Fears and Doubts concerning his Spiritual Condition; or under perplexing Thoughts and Scruples about his Duty.

(From Mr. Kettlewell.)

O Lord our God, we offer up our humble supplication to thee in behalf of this thy servant, whose soul is disquieted within him, by his fears and anxiety, respecting the safety of his condition. Remove from him, we entreat thee, all frightful apprehensions, all perplexing doubts, and scruples about his duty. Make him satisfied and settled in a right understanding of all thy precepts, and careful in the observance of them; and dispel by the light of thy countenance, all that darkness, which obscures his soul, that he may not be unnecessarily dejected, and distrustful of himself, or dishonourably jealous of thee. Deliver him from all those offences, which make him so much a stranger to peace and comfort; and cause him to place his chief satisfaction and delight in obeying thy commandments, and in meditating on thy mercy; through Jesus Christ our Lord.

A Prayer for Natural Fools or Madmen.

(From Mr. Kettlewell.)

O ALMIGHTY and most merciful Father, pity, we entreat thee, this thy unhappy creature, who knows not his own wants, nor how to ask for thy mercies. Compassionate, O Lord, his infirmities, and supply his necessities. Let thy wisdom prevent those evils which he cannot foresee, or wants understanding to remove; but especially keep him from doing any thing that may be hurtful either to himself or others.

Let his mind, on all occasions, be quiet and peaceable; and as far as his faculties extend, exercised in piety and devout meditations. O, hear our cry, when we call upon thee: Hear us for him, who is not able to pray for himself; grant him thy fatherly care at present, and thy peace at last; through the mediation of thy Son, our Saviour Jesus Christ. *Amen.*

A Prayer to be used on the Death of a Friend.

(From Mr. Merrick.)

O ALMIGHTY God, who dost not willingly grieve the children of men, but in thy visitations remembereſt mercy, teach me by thy grace to bear the loss of that dear perſon whom thou haſt taken from me with patience and reſignation, and to make a right uſe of the affliction which thy fatherly hand has laid upon me. Thou haſt given and thou haſt taken away: Bleſſed be thy holy name. Make me thankful, O Lord, for the comforts and bleſſings which I ſtill enjoy; and ſanctify to my ſoul all the ſufferings, which in the courſe of this mortal life thou ſhalt appoint for me. Let the death of friends and relations help to keep me always mindful of my own mortality. And grant, that by thy grace I may here apply my heart to wiſdom, and may hereafter by thy mercy be received into that everlaſting kingdom, where all tears ſhall be wiped from all faces, and ſorrow and ſighing ſhall flee away. Hear me, O merciful Father, for the ſake of thy Son Jeſus Chriſt. *Amen.*

A Prayer of Preparation for Death.

O ALMIGHTY God, maker and judge of all men, have mercy upon me, thy weak and ſinful creature; and if by thy moſt wiſe and righteous appointment the hour of death be approaching towards me, enable me to meet it with a mind fully prepared for it, and to paſs through this great and awful trial in the manner moſt profitable for me. O let me not leave any thing undone, which may help to make my departure ſafe and happy, or to qualify me for the higheſt degree of thy favour that I am capable of obtaining. Pardon the ſins which I have committed againſt thee, by thought, word, and deed, and all my neglects of duty. Pardon the ſins which I have committed againſt my neighbour; and if others have wronged or offended me, incline my heart freely and fully to forgive them. Cleanſe my ſoul from all its corruptions, and tranſform it into the likeneſs of thy Son Jeſus Chriſt; that I may behold thy face in glory, and be made partaker of thy heavenly kingdom. And, O merciful Father, give me that ſupport of ſpiritual com-

fort, which thou seest needful for me in my present condition; And grant that, when my change comes, I may die with a quiet conscience, with a well-grounded assurance of thy favour, and a joyful hope of a blessed resurrection; through our Lord and Saviour Jesus Christ. *Amen.*

PRAYERS FROM DIFFERENT AUTHORS.

A Prayer to be used during Sickness.

(From Sir James Stonhouse, Bart. M. D.)

In the sick person is so very ill, that he cannot read this himself, he may desire some friend to repeat it to him; but he must be sure devoutly to make it his own, by adding his hearty amen to the conclusion of it.

ALMIGHTY, and most righteous Lord God, in whose hands are the appointments of life and death, give me grace to consider, that this my sickness is of thy sending; and to acknowledge the justice, as well as the mercy, of thy visitation, and my sufferings. May I look up to thee for strength to bear, and grace to profit by it. It comes, O God, as a scourge for my sins, which is to make me see, feel, and avoid them; as thy medicine to cure my spiritual disease; and as thy fiery trial, which is to prove me, and to purge away my dross. Let it not fail, Lord, in answering these gracious purposes. Bring to my mind all such considerations as may revive, succour me, and raise me above all discouragements, and fear. Let my thoughts, under this visitation, be only those of love and thankfulness; of resignation and obedience; of humility, and hope in thy mercy. Give me I beseech thee a full trust in thy most gracious promises, nor let me shew my indecent carriage in my afflictions, which would add to my guilt, if I die; or to my remorse and shame if I live.

Father of mercies, pity thy sick servant, and out of compassion to my weakness, lessen my sorrows. Pardon my restless complainings, and support me under them by thy comforts. Direct and recompense the labours and kindness of those, who charitably, and friendly attend me in my sickness. Keep me always submissive and devout towards thee,

and no ways impatient, or ungrate[illegible] towards those [illegible] me. May thy blessing accompany all their endeavours for my good, and all the medicines directed? Put an end, in thy due time, to my disease [or to my pains] and either restore me to my strength, health, and ease, granting me the mercies of a long life; or else prepare me more immediately for a blessed and comfortable death, for our Lord Jesus Christ's sake, who died for my sins, and rose again for my justification. *Amen.*

A Prayer to be used after Recovery.

(From Sir James Stonhouse, Bart. M.D.)

Has God mercifully restored you to health? Surely you cannot doubt the obligations you lie under to be thankful for it. Shocking indeed, that out of ten leapers cleansed, only one should return to give glory to God; But take care, that you follow not the example of the nine, for instances of such ingratitude are too common. See Luke xvii. 17. After recovery therefore use the following, or some such prayer.

Most gracious and merciful God, the fountain of life, I return thee humble and hearty thanks for having spared the life of thy servant: I adore thee, as the author of my cure, and praise thee for the success thou hast given to those applications, which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverances I have received; and may I be enabled to perform the good resolutions I made in my sickness. As thou hast condescended to hearken to the prayer of so sinful a creature, may I call upon thee, as long as I live. Being made whole, may I go away, and sin no more, lest a worse thing come unto me. Having known the bitterness of affliction, may I pity and endeavour to relieve those, who labour under it. And may I never forget my obligations to thee, and the kindness of those about me, whom I humbly recommend to thy continued kindness, and everlasting favour, through Jesus Christ, my Lord and Saviour. *Amen.*

A short Prayer to be used by the Sick Person himself.

(From Mr. Merrick.)

O almighty God, whose Son Jesus Christ was himself made perfect through sufferings, look down with pity on

me thy afflicted servant. Pardon my manifold sins and neglects of duty, and grant that my present sickness may be sanctified to the good of my soul, and to my improvement in all christian virtues. Mortify in me all sinful desires and affections, keep me from fretfulness and impatience; grant me true repentance; and, if it be thy good pleasure, bless the means which are used for the recovery of my health; But if thou hast determined that this sickness shall be my last, enable me to die with comfort, and with an humble trust in thy mercy, through my Lord and Saviour Jesus Christ. *Amen.*

A Prayer to be used by any Friend in behalf of a Sick or Afflicted Person.

(From Mr. Merrick.)

Hear O merciful Lord, I beseech thee, the prayer which I now offer in behalf of a person whom thy fatherly hand has afflicted. Sanctify his sufferings, O Lord, to the good of his soul; strenghten his faith and trust in thee, and give him such a degree of comfort and relief, as thou seest needful for him; enable him to receive thy visitation with meekness and patience, and grant that we may all pass through the trials which thou, in thy wise providence, hast appointed for us, with the humility of sinners justly punished for our offences; yet with a constant and lively hope that these light afflictions, which last but for a moment, will work for us a far more exceeding and eternal weight of glory. Grant this, O blessed Lord, for the sake of thy Son Jesus Christ. *Amen.*

A Prayer to be used by any one or more in a Family, in the presence of a Sick Person; which may be also used by a Person in Private, in behalf of Sick Friends; and may be added to the Morning and Evening Prayers in the Family.

When this prayer is used by one person only, he must use I, instead of we, me, instead of us.

O almigaty God, the help of all that put their trust in thee, the relief of the needy, the sovereign good of all mankind; hear the prayers we now offer unto thy divine majes-

ly, in the behalf of thy servant now lying upon the bed of sickness. Look upon him we pray thee, with thy tenderest pity and compassion, and be thou gracious and favourable unto him, according to the necessity of his case, and according to the multitude of thy tender mercies in Christ Jesus.

In submission to thy most wise disposal of things, we beseech thee to abate his distemper, to ease his pains, and restore him, in thy due time, to his former health and strength, that he may have a longer time to work out his salvation, and be more useful in his station, and do more good in his generation: But however thou shalt be pleased to deal with him, as to the concerns of his body, yet, O Lord, let his soul be ever precious in thy sight; wash and cleanse it, we beseech thee, in the blood of thy dear Son, that it may be delivered from all the defilements it hath committed in this sinful life, and be presented pure and spotless before the throne of grace.

Oh! give him a right discerning of the things which belong to his peace, and let them never be hid from his eyes.

Enable him to finish the great work he has to do, give him a true and unfeigned repentance of all his sins, and a firm reliance on thy gracious promises; and grant that he may find that peace of God, which passes all understanding.

Fit him, O Lord, for living and dying, and for whatever, in thy wise and righteous providence, thou hast designed for him. And if thou hast determined, that this sickness shall be a sickness unto death, and this visitation his last visitation, prepare him, O merciful God, by thy grace, for thy blessed self, and grant him a safe and comfortable passage out of this world, to that which is infinitely better, through the merits and mediation of thy blessed Son, our Saviour Jesus Christ. *Amen.*

A Prayer for a Person under any Grievous Pains.

O God, our refuge and strength, who art a present help in time of trouble: O look graciously upon me, I most earnestly beseech thee; and (if it be thy blessed will) send me ease and comfort in this time of my distress. I acknowledge, O Lord, the justice of thy dealings towards me. I confess, that I have deserved much greater pains than I now feel: O let me then never murmur or repine under any affliction thou seest fit to lay upon me. Give me a meek and

quiet submission to thy will, that I may wait with patience till thou seest fit to deliver me. Suffer not the extremity of thy pains to transport me into any rash or unbecoming expressions, or cause me to entertain a hard thought of thy providence; but whatever evils or sorrows I may feel, let me still love thee, and believe thee to be a kind and merciful Father, even whilst thou art smiting and correcting me.

And, O blessed Lord, that I may be enabled so to do, be pleased, in thy great mercy, to strengthen and support me with the consolations of thy Holy Spirit, and lay not more upon me than thou wilt enable me to bear. I know thou art able to deliver me, and therefore in thee do I put my trust. Sanctify this affliction to me, that it may produce in me the fruits of a true and sincere repentance.

O Lord, hear me; O Lord, help me, for thy mercy's sake in Jesus Christ our Lord. *Amen. Amen.*

A short Prayer to be used by a Sick Person when he takes Physic.

O Lord, without whom all our endeavours are but in vain, give thy blessing to the means now used for my recovery, and (if it be thy blessed will) make them so effectual for that end, that I may live and be an instrument of thy glory, and be better prepared for the coming of my Lord and Saviour Jesus Christ. *Amen.*

A Prayer to be used by a Sick Person before the taking of Physic.

(From Dr. Warren.)

O Lord God, the only great and mighty physician both of soul and body; who hast created the physician, and given unto phisic whatsoever virtue and goodness it has to work for either preservation of life, or restoring the health of man; who didst heal Hezakiah's sore with a plaisture, the eyes of one born blind with ointment of clay and spittle, Naaman the Syrian's leprosy with washing, who willedst thy children to use the means for the curing of sickness and recovering of health. Let me not injure my soul, or dishonour thy almighty power by doubting of thy sufficiency and goodness to restore by means, [illegible] thou canst without, and

against, and above means. Let me not tempt thee by neglecting those means, which in thy providence thou afforderst, nor despair of thy goodness and power if thou shouldst deny it. Let me seek for no unlawful helps, but let me place my full trust and confidence in thy goodness and mercy, beseeching thee to sanctify that physic I am to receive; and to direct unto and bless this and other wholesome remedies which may effect my recovery. Enlarge my faith, encrease my patience, further my repentance, and let thy grace and mercy never be wanting to me; but in the midst of all my pangs and extremity, so assist me with thy Holy Spirit, that I may freely resign up my soul and body into thy most gracious protection and custody. Grant this, O merciful Father, for Jesus Christ his sake.

A Prayer to be used at taking Physic.

(From an office for the sick, bound in the same vol. with the Paschal Lamb.)

O MOST blessed and eternal Jesus, who art the great physician of souls, and the sun of righteousness arising with healing in thy wings, to thee is given, by thy heavenly Father, the government of the world, and thou disposest every great and little accident to thy Father's honour, and to the comfort of them that love and serve thee: Be pleased to bless the ministry of thy servant, in order to my ease and health; direct his judgment, prosper the medicines, and dispose the changes of my sickness fortunately, that I may feel the blessing and loving kindness of the Lord, in the ease of my pain, and restitution of my health; that I, being restored to the society of the living, and to the solemn assemblies, may praise thee and thy goodness secretly among the faithful, and in the congregation of the redeemed ones, here in the outer courts of the Lord, and hereafter in thy eternal temple for ever and ever. *Amen.*

A Prayer to be frequently used by a Woman with Child.

O GOD, who art the author of our being, the fountain of life, and of all blessings spiritual and temporal; thou art great and doest wonderous things, thou art God alone; I adore thy glorious majesty, which has begun an excellent

work in me, which no eye but thine seen, and no hand but thy almighty power can finish.

Be pleased, I beseech thee, in thy great goodness to perfect and complete that which thou hast now begun in me; give it its due shape and full growth, and preserve me from all frights, or evil accidents, which may cause me to miscarry.

And bless it, O God, in mind, as well as in body; endue it with an understanding capable to know thee, with a heart strongly bent to fear thee, and with all those holy and good dispositions, that may make it always amiable in thy sight. Oh! sanctify it, I beseech thee, from the womb, and receive and reckon it for thy child, as soon as it is mine; lent to me for my comfort, but created and reserved by thee, for thy service and glory.

O Lord, I humbly commit both myself and this babe which is conceived in me to thy mercy and goodness; Strengthen and enable me, I beseech thee, to go through all the pains and uneasiness of child-bearing, with patience and submission to thy will; considering, that they are the just punishment of sin: Give me an humble trust and dependance on thy fatherly care and good providence, and make me, in thy good time, a joyful mother of a hopeful child, which may live to be an instrument of thy glory, and by serving thee faithfully, and doing good in its generation, may be received into thy everlasting kingdom, through Jesus Christ our Lord and only Saviour. *Amen.*

A Prayer to be used by a Woman drawing near the time of her Travail; to be added to the Closet or Family Prayers upon such occasions.

O Lord, look down from heaven, behold, visit, and relieve thy servant that draweth near the time of her travail; look upon her with the eyes of thy mercy, give her comfort and sure confidence in thee. Of thy goodness, O Lord, let her have strength and courage to meet her pains, patience and submission under them, and in thy due time a safe deliverance; that being preserved from the great danger of child-birth, she may, through thy fatherly care and good providence, become a joyful mother of a hopeful child, which may live to be an instrument of thy glory, by serving

that faithfully and doing good in its generation, through Jesus Christ our Lord and only Saviour. *Amen.*

A Prayer for a Woman in Travail, to be used by her Friends.

(From Mr. Jenks.)

O ALMIGHTY Lord God, who bringest to the birth, and givest strength to bring forth; shew mercy we beseech thee, to thy servant, in the time of her need and distress; and be not far from her when trouble is nigh to her, and this sore and heavy upon her; but let her experience thy help at hand, according to the necessity of her case. O mitigate the pangs, and make them tolerable unto her; and support and relieve her under the pain and pressure that are so grievous to be borne by her. And grant her Lord, a timely, safe, and happy deliverance of the offspring wherewith she travails, that she may see the fruit of her womb with such comfort and joy as may make her forget the past anguish and sorrow; and with a truly thankful heart give thee the glory of such thy mercy, who doest things worthy of God, and makest thy servants a way of escape out of the dangers that threaten to destroy them. Or shouldst thou turn things contrary to our desires, which we humbly present before thee; shouldst thou refuse to hear us begging for the life of thy handmaid, and make this expected birth, prove her death; yet hear us, O Lord, we earnestly pray thee, for her soul, that it may be safe in thy blessed hands; that she may be prepared for a better life; and find the best deliverance of all from all sin and misery, in the perfection of holiness, and the fullness of joy; there to live in thy love, and to sing thy praise for evermore. *Amen.*

A Thanksgiving after a safe Delivery.

(From Mr. Jenks.)

BLESSED forever be thy name, O Lord, our gracious God, who remembereſt us in our low estate, and dost not abhor the affliction of the afflicted; but heareſt thy servants crying to thee in their distress, and sendest relief and help in time of need. O that we may praise thee, Lord, as we ought, for such thy goodness and wonderful works to the

children of men! Thou bringest down, and raisest up; thou givest trouble, and sendest comfort; throwest down under fears and griefs, and again revivest our hopes and joys. Thou, O God, art good in all things, and worthy to be admired and praised in every dispensation of thy providence: but chiefly we are affected with thy seasonable aids of our misery, when thou givest us beauty for ashes, the oil of gladness for mourning, and the garments of praise for the spirit of heaviness. So thou hast now, blessed be thy name! refreshed thy afflicted handmaid, and rejoiced the souls of thy servants. And here we offer up unto thee, O gracious Lord, all our devout acknowledgments of thy loving kindness; and the sacrifice of our unfeigned thanks and praise for this sweet reviving mercy, which is as life from the dead. O that thy handmaid, and all of us, may be duly sensible of such favour from the Lord! and for all the great goodness, and these continual obligations from above, may we give thee all the love of our hearts, and the service of our lives, and the glory due to thy blessed name, now and for evermore. *Amen.*

A Thanksgiving to be used by a Woman after her safe Delivery when she is able.

(From Bishop Patrick.)

Unto thee, O God, do I give thanks: For that thou art near, thy wonderous works declare. In my distress I called upon thee, and my cry came unto thee: I sought thee, O Lord, and thou heardest me, and deliveredst me from all my fears. In the day when I cryed, thou answeredst me, and guidest me with strength in my soul. Thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down to the pit. Blessed be God, which hath not turned away my prayer, nor his mercy from me. Blessed be God, who hath preserved the fruit of my womb, and made me the joyful mother of a child; thy vows are upon me, O God, I will sing praises unto thee. I will sing unto the Lord as long as I live: I will sing praise unto my God, while I have any being. My meditation of him shall be sweet, I will be glad in the Lord.

Accept, O merciful Father, of these thankful acknowledgments, which go not forth out of feigned lips; and be

pleased graciously to preserve such a lasting and fresh remembrance of thy great mercies in my heart, that I may always be joyful in thee, and speak good of thy name, and trust in thee at all times; and still cry unto thee, O God most high, who performest all things for me; make me industrious likewise, and forward to bring forth all the fruits of righteousness throughout the whole course of my life, which may witness the truth and sincerity of my thankfulness to thee.

O that I may never be less earnest and fervent in the return of obedience, than I have been in desires and prayers to receive thy blessing! Dispose me to have a kind and tender care of this infant, which thou hast committed to my charge; make me willing to undergo to the utmost of my power, all the pains that accompany its education: Let not the love of ease and pleasure breed in me an averseness to any duty, to which both nature and religion incline me; or give me grace, by sober thoughts, and a thankful remembrance of the late pain from which thou hast delivered me, to overcome it; Especially endue me with the greatest love to its precious immortal soul, and help me so to grow and increase in christian wisdom and goodness, that I may be able to instruct it, when it is capable, in the fear of our Lord; and by meek and gentle admonitions, together with a good example in all things, to win it to the love of true godliness. Or, if thou art pleased to take it from me, who deserve not the least of thy mercies, Lord, so moderate my affections, and bring them into subjection to thee that I may not undutifully repine at thy providence; but in an humble adoration of thy unsearchable wisdom, and a stedfast confidence of thy good will towards me, resign it to thee, from whom I received it.

I also beseech thy divine goodness, when thou shalt restore me to the publick assemblies of thy people again, to give me grace to receive that mercy with exceeding joy. Prepare my heart with an enlarged affection, to offer unto thee not only the sacrifice of praise, giving thanks unto thy name, but all other obligations which ought to accompany such addresses to thy glorious majesty; that they may be but an earnest of my future diligence and zeal in thy divine service, and of my readiness to do good, and communicate to others; whereby I may lay up in store for myself a good

foundation against the time to come, that I may lay hold on eternal life; through Jesus Christ our Lord. *Amen.*

A Prayer to be used by a Woman after her safe Delivery.

(From Jacob's Ladder, by Jo. Hall, B. D.)

O MERCIFUL God, and heavenly Father, who hast most effectually made known unto me, that thou art able to do more exceedingly abundantly above all that we can ask or think; make me thankfully to rejoice in the works of thy love, and thy tender mercy; thy favours are great and wonderful in sparing the life of myself and my infant, and freeing me from my pangs, and it from the darkness of the silent womb.

Thine, O, Lord is the power by which I am delivered; thine is the mercy by which I am safely returned into my bed; thine is the work of the frame and fashion of this my babe; thine therefore shall be likewise the glory for ever and ever: Grant, blessed Father, that I may never forget thy goodness, but may express my thankfulness in new obedience. Make me careful to perform what service I promised thee in the extremity of mine anguish: As thou hast given me the fruit of my body, to the joy of my heart, so give me the fruit of righteousness sown in peace. Give me wisdom which is from above, that is full of good works without hypocrisy. Lord, make me thy servant by grace, and make this child thy child by adoption and mercy; give me comfort in its life, for the sorrows which I endured at its birth. Give thy blessing on the means for the nourishment of this child. Give it strength, that it may live to receive the seal of thy mercy in the laver of baptism; and do thou be present with thy blessing, when the sign shall be administred. O let it live, if it be thy blessed will, and grow up in wisdom, and in stature, and in grace, both with thee and with men, that so I may magnify thy name, for making me an instrument to propagate the name of thine elect. Take pity upon all that suffer afflictions, especially on those women who are in labour with children; give them comfort in the time of their miseries, ease from their torment, joy in their desired issue, and thankfulness for thy blessings: Lord, grant that both I and they may sing praises to thy name, for

the greatness of our deliverance, and express our thanks in our godly lives, that when this painful life shall have an end, we may sing triumphantly in eternal glory, through Jesus Christ our only Lord and Saviour; in whose most blessed name and words I conclude my imperfect prayers, saying, as he himself hath taught me;

Our Father, &c.

AN ADMONITION

TO THOSE WHO ARE RECOVERED FROM SICKNESS.

(From the Whole Duty of Man.)

THERE is nothing that proves more fatal to that due preparation we ought to make for another life, than our unhappy mistake of the nature and end of this. We are brought into the world children, ignorant and impotent; we grow up in vanity, and folly; and, when we come to be men, we are but very little more prudent and more considerate. Thus our thoughts and our desires are wholly set upon this world; we vainly project an establishment in it, nor look we any farther than the little interests and employments thereof engage us. And I think it is not to be doubted that it is the placing our affections so much upon this world, that above any thing indisposes us to think of another. Our lives are uncertain, to be sure cannot be long here; and therefore we ought to hasten all we can, before it be too late, to examine the state of our souls, and to provide for futurity. For all the little objects we now pursue, for which our ease, our conscience, nay, our very religion itself, is sacrificed by us, are but vanities and trifles, neither worthy in themselves, nor satisfying in their enjoyment. The only thing that can secure us against sin, and endear virtue and religion to our practice, will be to raise our affections above this world, by seriously considring the excellence and certainty of another life, and how vain and transient, indeed how troublesome and unsatisfying, are the highest felicities of this.

SEEING then the almighty God has been pleased to recover you from your late sickness, and to vouchsafe you a longer continuance in this world, it is your indispensable duty immediately to reflect upon the condition you have been in; and which you could not be so well able to do under the disorders and pains of a sick bed: and to endeavour to confirm the good dispositions which the sight of the grave has raised and improved; but which a new prospect of life will be apt to deface again, unless they be renewed upon the mind by your serious consideration.

In order then to reap the benefits which God designed in visiting us, we are to consider sickness not so much in the natural as in the religious sense: we are to consider it, and the pains and agonies we felt, as a nearer view of death, and a sensible proof of the frailty of our nature: and the pains and agonies we feel in sickness, are not to be considered barely as an uneasiness to the body, but more especially as a lesson to the soul, to make it less fond of continuing in this painful state, and more willing to leave this world when it shall please God to appoint it. Nor are we to consider the continuance of sickness as so much time lost from the business and pleasures of this life, but rather as a check given by God to our worldly pursuits, in order to make way for thoughts and considerations of a more heavenly nature.

It is the great unhappiness of our nature, that, when calamities fall upon us, we are uneasy and dissatisfied; and our whole business and care is to remove them, not to consider whence they come. But in the case of sickness you must have your eyes chiefly upon God (whose providence orders all the affairs of this world) or else you will never make a right judgment, nor a right use of it. It is certain, that, as God can do nothing but for good and wise ends, so, when he is pleased to visit us with sickness, it cannot be the only or chief end he aims at to punish the body, by reason this life is not the proper season for the punishment for sin; and to imagine that God grieves and afflicts his creatures for no other purpose, but because it is in his power to do it, is by no means consistent with the divine goodness; for God assures us, that, "he does not afflict willingly, nor grieve the children of men;" and if he then sends sickness unwillingly, this proves that he would not send it at all, if it were not to be the ordinary means of conveying good to the soul; which shows that the thoughts of a sick bed are not to be laid aside, as soon as we are restored to our health and strength.

Having duly considered the true end of God's visiting mankind in general; then look upon your former life, and you will likely find, that, till you were visited, you had been careless and luke warm in matters of religion, and wanted to be awakened into a sense of your duty: that you encouraged yourself in sin by setting death and a future state far from you, and therefore stood in need of a nearer view and

apprehension of them: that you had long forgotten God, and had need to be thus brought to a sense of his power and justice: that ease and health had betrayed you into a fondness for the delights and interests of this world, and therefore it was become necessary for God to interpose, and show you the folly of setting your heart on this life, by reminding you of the uncertainty of it. Such reflections as these upon the follies and failings of your former state will show you the goodness and mercy of God in visiting you with sickness: and the sense of this goodness of God will convince you, that what you have felt were the chastisements of a tender Father; to whose hand therefore listen and submit with great humility and thankfulness, as said the royal Psalmist, on a like occasion: "I know, O Lord, that thou of very faithfulness hast caused me to be troubled; and it is good for me that I have been afflicted, that I might learn thy statutes."

Having thus reflected what the state of your soul was before sickness, and having made yourself sensible of the goodness of God in sending it; consider seriously whether, before you was visited, you had not thought too little of another life, and whether death, if it had then come, would not have been a very great surprise to you? Consider also, that if it had not pleased God to spare you, you had been doomed ere this to eternal destruction. I say, the sense of this should oblige you to exert all the powers of the body and soul in praising and blessing God for his goodness, and it should also warn you never to run such a desperate hazard for the future.

Having seriously reflected on the divine goodness, first in visiting you with sickness, and then in delivering you from death; you must remember what were your own thoughts and resolutions, while you lay upon your sick-bed: as you then thought it a great folly that you had let so much of your time pass away with so little preparation for the next life; and as you then wished over and over that heaven and its happiness had been your chief care; I say, since these have undoubtedly been your real thoughts, and sincere wishes, and resolutions when on your sick-bed, you have now the greatest reason to thank God for vouchsafing you an opportunity of making amends for these your former neglects, by a future diligence in the work of your salvation. As you then could gladly have been content to have given all the

would, had it been yours, for a little time to consider better, and to make your peace with God; and, as a longer time is now granted you, you are not to forget how valuable you once thought it, but to improve it for the ends for which you then so earnestly wished and desired it. As you made repented resolutions, that if God would prolong your life, you would live to serve him faithfully the remainder of your life; seeing God has now graciously granted what you then desired, he now expects that you perform what you then promised. You are to consider that every promise and resolution you made in sickness was in the nature of a solemn vow unto God: for, in case you had died, none but God could have judged of the sincerity of your intention; but now you are recovered, if you forget your vow, this will be a plain and open declaration that your resolutions were only produced by the fear of death; and that you have profited nothing by the chastisements of your heavenly Father. But I hope your late resolutions are so very fresh in your memory, that you are hastening to ease your mind of every burden it laboured under in the time of your sickness.

You are to consider, that many things occur in time of sickness to raise pious resolutions in men's hearts. But, when health returns, these motives to seriousness are not only apt to cease, but to be succeeded by the hopes of long life, the distance of a future account, and a delight in the business and pleasures of this life. It is therefore necessary, as God has restored you to health, to consider yourself not as discharged, but only as reprieved, from death; and that as God granted the reprieve, so none but he can tell how long or short it shall be.

Be persuaded, likewise, to consider, that this may possibly be the last merciful warning, with time for repentance and amendment, that God will give you; and that your next sickness may be unto death, or (which is more terrible) death may surprise you suddenly, without any warning at all.

Be persuaded then, I beseech you, not to trifle with your Maker; but, while he gives you this opportunity, be wise unto salvation. God in his great mercy has given you new life, and he is willing to see if you will become a *new creature*. If you do not make a right use of the short time now allowed, you may find the next return of his hand changed from the correction of a loving and tender Father, into the vengeance of an angry God.

A Thanksgiving after Recovery from Sickness.

(From the whole Duty of Man.)

ALMIGHTY God, the creator and preserver of all mankind, I thy unworthy servant, whom thou hast raised from a dangerous sickness, do now present myself before thee, in a thankful sense of thy great mercy and goodness toward me. Thou hast chastened and corrected me, but thou hast not given me over unto death. Blessed be thy holy name for supporting me under the pain and anguish of a sick-bed, and for restoring me in thy good time to the blessings of strength and health [*and in case you have been light headed, add*, and to the perfect use of my reason and understanding.] The pains and weakness, wherewith thou hast visited me, I know, O Lord, were intended for the improvement of my soul, and not for the punishment of my body; to convince me of the frailty of my nature, and of the uncertainty of my abode here; to bring me to a sense of the evil of my doings, and to a serious consideration of my future state. I am heartily grieved at the sins and vanities of my former life, and do hereby solemnly renounce them all; and, in a just sense of my own weakness and frailty, I earnestly implore the assistance of thy Holy Spirit, to subdue my inordinate desires, and to keep me stedfast in every promise and resolution that I made before thee in the day of my distress. And let thy late gracious warning of mortality teach me the uncertainty of my continuance here upon earth, and oblige me to live in a daily preparation to die, that having profited by thy fatherly correction, and employing the remainder of my life to thy glory and the salvation of my soul, I may be found worthy to enter into the joy of my Lord; to whom, with thee, and the blessed Spirit, be ascribed, as is most due, all honour, glory, power, and dominion, now and for evermore. *Amen.*

A Thanksgiving for Recovery from Sickness, or an Escape from Danger.

(From Mr. Mo[illegible]ch.)

ALMIGHTY God, the giver of life, I bless thee for thy late mercy vouchsafed unto me. Let the remembrance of

this and all my other deliverances, work in me a thankful sense of thy goodness towards me, a constant trust in thy providence, and a sincere and stedfast resolution to pass the remainder of my days, by the assistance of thy grace, in a sober, righteous, and godly manner; that when thou shalt be pleased to take me out of this world, either by sickness or bodily decay, or by a more sudden stroke of thy hand, I may be found prepared for the summons, and be received into thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Prayers to be used by Sick or Dying Persons for trusting God with their Wives and Children.

I. O Lord, if thou seest fit to call me to thyself by this sickness, let my dear wife and children, and all who, under thee depend on me, betake themselves to thee. I humbly beg leave to commend them to thy mercy; for I know thou art the helper of the friendless, the father of the fatherless, and the husband of the widow; and therefore my heart is at ease, when I consider that I leave them in thy hands, where they are infinitely safer, and will be infinitely happier, than ever they could be in mine, or in any other but in thine. And I beg that they may ever have thy good providence for their support and stay in this world, and thy peace and love in that which is to come. *Amen.*

II. When I am gone, O my God, let not those I leave behind me be destitute of thy care; but as thou art their Father, be thou graciously pleased to provide for all their wants, and protect them from all wrongs. Supply them, by thy kind providence, with whatever they shall want of outward helps.

Enable them, O Lord, evermore to place their love and delight in thee, to fix their trust and confidence in thy mercy, and to submit to all thy dispensations concerning them; for then I know, that though they should have none to counsel them, where they are unskilful; nor to do them justice, where they may be wronged; yet thy Spirit will be their guide, and thy blessing will make up all. Oh! that thy will and honour may always be their care, that so their needs and welfare may be always thine: Keep them from doing any thing that may forfeit thy fatherly care and good

Providence, and train them up, good Lord, steadfastly in thy fear; that being preserved from all the evils and temptations of this world, they may at last be brought in safety to the unspeakable joys of that which is far better, even the fruition of thy blessed self, for the sake of thy dear Son Jesus Christ our Lord. *Amen.*

A Prayer for a Dying Man, past Hope of Recovery.

(From Mr. Jenks.)

O THOU hope of Israel, the Saviour thereof in time of trouble! When all other hope and help fails, yet it is not in vain to seek unto thee for succour, who canst bring back from the mouth of the grave, and quicken the very dead; and where thou art not pleased any further to quicken the mortal life, yet canst deliver from eternal death, and bring safe to the blessed life everlasting: for the sake of which no troubles or death should be thought too much to be endured, if by any means we may attain to the joyful resurrection of the dead and get safe to the heavenly Canaan, the land of the truly living; where death itself is swallowed up of life, and thy saints are above the danger of dying any more, and live full of joy to everlasting ages.

We think it too late to beg the recovery of thy servant, O Lord now he seems to us going the way of all flesh, and just launching forth into his everlasting condition; but though the time of his departure appears to be at hand, yet we cannot think it too late to beg thy mercy for him, as long as his life is in him: and as we are greatly concerned for him, so we know not how better to express this our concern for him, than in beseeching thee to be good and gracious to him.

O Lord our God, leave him not nor forsake him, but support and assist him now in his last agonies. Finish all that is wanting of the work of thy grace in his heart; freely and fully pardon, and deliver him from all his sins, and fit him to appear with comfort and rejoice in thy blessed presence. O make his departure easy, and full of peace and hope; carry him safe through the dark passage upon which he is entering, and let him find it the gate of glory, and a door opened into the everlasting kingdom and joy of his Lord.

from thy family, Lord, we commend his spirit. O thou Father of mercies, be merciful to him, and receive his departing soul; and when he is numbered among the dead, let him also be numbered among the redeemed and blessed of the Lord, for his sake, who himself died for sinners, and rose again, and lives, and is alive for evermore, and has the keys of death and of hell. To thy mercy, in that blessed Saviour of the world, O most merciful Father, we now humbly recommend him, beseeching thee to be all in all to him, and infinitely better than we are worthy or able to ask for him; and let him be thine in life and death, and for evermore, through the all-sufficient merit and mediation of thy dear Son, our most prevailing Advocate and Redeemer, Jesus Christ. *Amen.*

A Prayer to be used by a Person at the Hour of Death.

(From Jacob's Ladder, by Mr. Hall.)

WELCOME blessed hour, the period of my pilgrimage, the term of my bondage, the end of my cares, the close of my sighs, the bounds of my travels, the goal of my race, and the haven of my hopes. I have fought a long fight in much weakness; I have finished my course, though in great faintness; and the crown of my joy is, that through the mercy of thy grace I have kept the truth of thy word, and I die in it. I willingly resign my flesh, I despise the world, and I defy the devil, who hath no part nor share in me. And now, what is my hope? My hope, Lord Jesus, is even in thee. For I know that my Redeemer liveth, and thou wilt immediately receive my soul, and raise up my body at the last day, and I shall see thee in my flesh with these eyes, and no other: My heart fainteth, my strength faileth, my tongue faltereth: Lord let thy spirit of comfort help mine infirmities, and make supplication for me, with sighs and groans that cannot be uttered. I submit myself wholly to thy will: I commit my soul to thee as my faithful Redeemer, who hast bought it with thy most precious blood. I profess to all the world, that I know no name under heaven by which I may be saved, but thine, my Jesus, my Saviour: I renounce all confidence in any merits save thine; I thankfully acknowledge all thy blessings I unfeignedly be-

will all my sins; I stedfastly believe all thy promises; I heartily forgive all my enemies; I willingly leave all my friends; I utterly despise all earthly comforts; I entirely long for thy coming: Come, Lord Jesus, come quickly; Lord Jesus receive my spirit. *Amen.*

PRAYERS FOR FAMILIES.

A Morning Prayer for a Family on the Lord's Day.

We praise and worship thee, O Lord, the Creator of heaven and earth; for thou spakest the word, and all things were made; thou commandedst, and they were created!

We admire and adore thy infinite wisdom and power in the things thou hast made, and we acknowledge our absolute dependence upon thee, and thy great goodness and bounty to us and to all the world.

Blessed be thou, who didst so love the world, that thou gavest thine only begotten Son to redeem it, who was delivered for our offences, and raised again (as on this day) to justify and save all such as fear and obey thee.

We give thanks to thee, O Lord, for all thy mercies to our souls and bodies, and especially for appointing one day in seven for thy more peculiar worship and service. All possible praise and thanks be given to God, who created us; to Jesus Christ who redeemed us; and to the Holy Ghost, who sanctifieth us.

Grant, O Lord, that by a wise and religious use of the means of grace, we may grow up to a state of holiness and righteousness, and that our souls may be prepared for those glorious and delightful praises, which in heaven will be part of the happiness and employment of thy saints to all eternity.

O Lord, we confess that we have offended thee, by the negligent performance of our holy duties, by our abuse of thy grace, and mis-spending this thy holy day, and by many sins committed in the course of our lives. But let not this provoke thee to withdraw the assistance of thy Holy Spirit from us, and to leave us to the vanity and folly of our own minds. We humbly beseech thee, O most merciful Father,

to forgive us all our past offences. Do thou mercifully hear our prayers and let our cry come unto thee.

Let our whole behaviour on this day be such, that there may be nothing thought, said, or done by us, but what may best serve to promote the end for which thou hast instituted it; and, good God, make every one of us diligent, not only to save our own souls, but, as much as in us lies, the souls of others too.

Bless thy universal church; Be thou graciously present in all christian assemblies throughout the world; and hear the prayers they shall this day put up, and make thy word effectual to the pulling down the kingdom of Satan, and to the edifying the church of Christ in sound faith and real godliness. May thy word come with power into every conscience, and have a due and saving effect upon the minds of all that hear it.

Bestow a plentiful portion of thy good Spirit upon all that by sickness, imprisonment, or any other lawful impediment, are kept from partaking of the means of grace, that we enjoy; and be pleased mercifully to relieve and succour them in all their straits and difficulties. Those that are troubled in mind, do thou direct to proper means to obtain comfort and satisfaction. Give all that have no sense of thy majesty, and live as it were without God in the world, awakening convictions of the dangers they are in, and the miseries they are exposed to, that they may escape them.

Pardon our sins and imperfections, and relieve all our wants, for the sake of Jesus Christ; in whose words we further pray,

Our Father, &c.

A Concluding Prayer.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.—*Amen.*

An Evening Prayer for a Family on the Lord's Day.

Eternally blessed, and infinitely glorious Lord God, who keepest mercy for thousands, and forgivest the iniquities of all truly penitent and returning sinners; we present

ourselves this evening before thee, acknowledging our manifold sins, whereby we have exposed ourselves to thy just displeasure.

We have been unmindful both of our duty and interest; have broken thy holy laws, dishonoured our holy religion, and miserably neglected the great salvation thy blessed Son purchased and procured for mankind. We have come without due preparation to thy solemn worship, and been heedless and inattentive in hearing thy word. O how cold and flat have we been in thy praises! how earthly, dull, and distracted in our prayers;

How seldom have we been seriously exercised in holy meditations? How seldom have we recollected thy multiplied mercies to us, so as to become sensible of the many obligations we are under to thee for them; or so thought on our ways, as to turn our feet to thy testimonies!

But, O Lord, we humbly pray thee, for Jesus Christ's sake, to forgive us all our past offenses. Direct and guide us in the ways of truth and holiness: and that we may always fear thee our God, help us to set thee always before us; and so to observe and consider thy all-seeing eye, that we may dread to offend thee.

Reform whatever thou seest amiss in the temper and disposition of our minds; and be thou graciously pleased to conduct us safe through all the temptations and troubles of this world. To this end, enable us strictly to follow the example of Jesus Christ, and manfully to fight under his banner, against the world, the flesh, and the devil, vigorously opposing, and valiantly conquering all the enemies of our souls. Help us in conformity to his death, to die daily unto sin, and in conformity to his resurrection, to rise to a life of holiness and obedience, that so we may receive the prize of a glorious and incorruptable inheritance.

O Lord, we render unto thee our most humble and thankful acknowledgments, for thy many and undeserved mercies. It was thy hand that formed us. It was thou that gave us life, and breath, and being. Our food and raiment, our health and strength, our ease and liberty, the use of our limbs, and the exercise of our reason and understanding, are all derived from thee. We therefore render unto thee, O thou bountiful giver of all good, our praises and thanksgivings for thy temporal mercies to us, which we are utterly unworthy of.

But above all, O Lord, we praise thee for thy spiritual mercies; for blessing us in heavenly things in Christ Jesus, which tend to the renewing us after thy likeness in this life, and to the sanctifying and preparing us for that which is to come.

For ever blessed be thy name, that our compassionate Redeemer took upon him our human flesh. We praise thee for his holy doctrine and exemplary life: that he gave himself to death, to purchase our redemption; that he completed that great work by his glorious resurrection. We bless thee that he hath begotten us again to the lively hope of an inheritance incorruptible and undefiled, that fadeth not away, which is reserved in heaven for all, who, by patient continuance in well doing, seek for glory, and honour, and immortality. We praise thee for his glorious assension into heaven, there to intercede in thy presence for us; for sending the Holy Ghost to comfort and assist us; for appointing a succession of men to preach and propagate the knowledge and practice of his heavenly doctrine, and to administer the holy sacraments, the seals of thy covenant.

We thank thee, O heavenly Father, for all the precious promises in the gospel of thy Son, and that thou hast made our duty so necessary to our happiness. Oh! that we may all so effectually apply our minds to the consideration of thy manifold mercies, that they may work in our souls all those divine virtues, dispositions, and affections, which they are designed by thee to produce in us.

Extend thy mercy, O God, to the whole world, that thy name may be great among the Gentiles, from the rising of the sun unto the going down of the same.

Bless thy universal church. Put an end to all schism and division, strife and contention; purify and cleanse it from profaneness and ungodliness, form superstition, heresy, and false doctrine; and make it the joy of the whole earth.

Be gracious to this sinful nation to which we belong; forgive our many and great sins; and particularly we pray thee, pardon our abuse of time set apart for thy more immediate worship; our unthankfulness for the light of the gospel, and walking contrary to its precepts. Wash us thoroughly from our iniquities, and cleanse us from our sins: and grant, that by unity and charity, and holiness of life,

we may glorify thy great name, and adorn the doctrine of God our Saviour in all things.

Continue the light of thy Gospel among us: Defeat and overthrow the designs of evil men, that would pervert the truth of it.

Be thou pleased to further with thy blessing all those good designs that are for the advancement of true religion and virtue. Let no artifices of the devil, or wicked men, render them ineffectual.

Guide and defend our most gracious sovereign lord king George; let his days be many, his councils wise and religious, and his reign happy to himself and people. Let a sense of the inestimable value of souls, inspire all bishops and pastors, exciting them to promote and further the salvation of men, by soundness of doctrine, and holiness of life, and a due administration of thy holy sacraments.

Let all magistrates, and other inferior officers maintain and defend true religion, encouraging virtue and goodness, and punishing and suppressing all profaneness and ungodliness; and let all men follow after peace and holiness, without which no man shall see thee.

O thou that art the father of mercies, relieve all that are in affliction, of any kind whatsoever; and grant that all may have cause to say, It is good for them that they have been in trouble.

Be gracious and favourable to us that are here before thee; forgive us all our sins, and remember not the iniquities of our holy things. Defend and protect us this night from all those dangers and mischiefs that may justly overtake us: Refresh our frail bodies with quiet and moderate rest, and help us in the renewed strength thereof, vigorously to serve thee in the faithful discharge of the duties of the following day. And in that and all other days, enable us to live to thy honour and glory; that in the end of them, we may live with thee, through our Lord Jesus Christ; in whose prevailing name and words we sum up all our wants.

Our Father, &c.

A Morning Prayer for a Family.

(From Mr. Nelson.)

ALMIGHTY God, Father of all mercies, we thy unworthy servants do give thee most humble and hearty thanks for

all thy goodness and loving kindness to us and to all men. We bless thee for our creation, preservation, particularly, that thou hast vouchsafed to deliver us from all the perils and dangers of the night past, and for all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee to give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days.

We acknowledge, O Lord, that our many great and crying sins have rendered us unworthy of any of thy favours; but, O almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in us new and contrite hearts, that we worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness. Raise up thy power and come among us, and with great might succour us, that whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us. And thou, O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our natures we cannot always stand upright, grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations.

Give unto us, O Lord, the assistance of thy Holy Spirit, that for the time to come we may think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; that thy grace may always so prevent and follow us, as to make us continually to be given to all good works.

Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same. And thou, O God, whose never failing providence ordereth all things both in heaven and earth, put from us, we beseech thee, all hurtful things, and give us those things which are profitable for us. And since it is thou only canst order the unruly wills and affec-

tions of sinful men, grant that we may love the things which thou commandest, and desire that which thou dost promise, that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found. Dispose us, by all the means of grace we enjoy, to attain that everlasting salvation thou hast promised, that we may both perceive and know those things which he ought to do, and may have grace and power faithfully to fulfil the same.

Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom; and grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that we may press forward towards the prize of the high calling that is before us, with faith and patience, with humility and meekness, with mortification and self-denial, with charity, and constant perseverance unto the end; that so when we shall depart this life we may sleep in the Lord; and at the general resurrection in the last day, may be found acceptable in thy sight, and receive that blessing which thy beloved Son shall then bestow upon all those that truly love and fear thee.

Charge thy holy providence, O almighty God, we beseech thee, with us this day; and vouchsafe to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ.

Add this Paragraph on Sundays.

"ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; grant, we beseech thee, that we may so spend this thy holy day in the exercises of piety and devotion, that we may hear thy word with so much attention, and pray with so much fervour, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord."

We make our prayers and supplications to thee, O everlasting God, in behalf of all mankind. We humbly beseech

thee to inspire continually the universal church, with the spirit of truth, unity and concord; and grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to direct and dispose the hearts of all christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other ministers, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And of thy great goodness, O Lord, comfort and succour all them, who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Look upon them with the eyes of thy mercy, give them sure trust and confidence in thee, and in thy due time a happy issue out of all their afflictions. Assist all those who draw near the time of their dissolution; so fit and prepare them for the hour of death, that after their departure in peace, and in thy favour, they may be received into thy everlasting kingdom, through the merits and mediation of thy only Son Jesus Christ our Lord; in whose blessed name and words we conclude our imperfect prayers, saying,

Our Father, &c.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us this day, henceforth, and for evermore. *Amen.*

An Evening Prayer for a Family.

(From Mr. Nelson.)

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we acknowledge and bewail our manifold sins and wickednesses which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; and the remembrance of them is grievous unto me.

* The above Prayer and the rest of the Extracts, from Mr. Nelson's Practice of True Devotion, are copied from an American edition.

Have mercy upon us, O Lord, after thy great goodness; according to the multitude of thy mercies do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins. Spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name.

And thou, O God, who art the protector of all who put their trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. And because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that we may withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds follow thee, the only God; and that in keeping thy commandments, we may please thee both in will and deed.

O Lord, who hast prepared for them that love thee such good things as pass man's understanding, pour into our hearts such love towards thee, that we loving thee above all things may obtain thy promises, which exceed all that we can desire. And thou, who hast taught us that all our doings without charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee.

Grant us, O Lord, so perfectly and without all doubt to believe in thy son Jesus Christ, that our faith in thy sight may never be reproved; that being not like children, carried away with every blast of vain doctrine, we may be established in the truth of thy holy gospel; and knowing our Saviour Jesus Christ to be the way, the truth, and the life, and following the steps of thy holy apostles, we may stedfastly walk in the path that leadeth to eternal life; so that we, who know thee now by faith, may, after this life, have the fruition of thy glorious godhead. Grant that our hearts and all our members being mortified from all worldly and carnal lusts, and forsaking all covetous desires, and inordinate love of riches, we may in all things obey thy blessed will, and continue Christ's faithful soldiers and servants to our lives end. And since thou hast given us thy

only begotten Son, to be unto us both a sacrifice for sin, and also an example of godly life, give us grace most thankfully to receive this thine inestimable benefit, and daily to endeavour ourselves to follow the blessed steps of his most holy life.

Grant, O Lord, that as we are baptized into the death of thy Son our Saviour Jesus Christ; so by continually mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to a joyful resurrection: beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all others already departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory.

Add this Paragraph on Sundays.

"O God, we beseech thee mercifully to receive those prayers, which we have this day offered up to thee in the public congregation, and have compassion upon our infirmities, that our blindness and unworthiness may not deprive us of the advantage of them. And grant, we beseech thee, that we may in such wise mark, learn, and inwardly digest what we have this day heard, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in thy Son our Saviour Jesus Christ."

We commit ourselves, O Lord, this night to thy gracious protection; and thou, who seest we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts which may assault and hurt the soul.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that it may please thee to make thy ways known unto them, and thy saving health unto all nations. Let thy continual pity cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness. Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy church, that every member of the same, in his vocation and ministry, may truly and godly serve thee.

Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate: That it may please thee to comfort and relieve them according to their several necessities, giving them patience under all their sufferings, and a happy issue out of all their afflictions.

We beseech thee mercifully, O Lord, to incline thine ears to us, that have made now our prayers and supplications unto thee; and grant that those things that we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessities, and to the setting forth of thy glory, through Jesus Christ our Lord; in whose blessed name and words we conclude our imperfect devotions, saying,

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

A Morning Prayer for a Family.

O most glorious and eternal God, thou art righteous in all thy ways, and holy in all thy works, infinite in mercy and goodness to all that call upon thee in truth, and hast promised that where two or three are gathered together in thy name thou wilt be in the midst of them: Look down, we beseech thee, upon us thy unworthy servants, who are here before thee, to present unto thy divine majesty the morning sacrifice of our unfeigned praises: acknowledging, that in thee we live, and move, and have our being: and that from thy bountiful hand we have received all the good things we enjoy, and by thy providence are defended from all the evils we deserve. We desire, O Lord, in an humble sense of thy goodness towards us, to bless and praise thy holy name; particularly, we adore thy glorious majesty for preserving us the night past, for raising us up in health and safety, and giving us this opportunity of calling upon thy name.

Give us grace, O Lord, we humbly beseech thee, to make a right use and improvement of these, and all thy other mercies; and grant, that we may henceforward live as becomes the gospel of Christ, by denying all ungodliness and worldly lusts, and living soberly, righteously and godly in this present world.

And because we are not able of ourselves to guide and vouchsafe us, we beseech thee, the assistance of thy Holy Spirit, enabling us to withstand all the enemies and hinderances of our salvation.

Enlighten our understandings, that we may know thee; sanctify our affections, that we may love thee; and put thy fear into our hearts, that we may dread to offend thee. Convince us thoroughly, O Lord, of the great evil of sin, that we may endeavour in all things to obey thy blessed will, and to walk before thee in all holiness and righteousness all our days.

Wean our affections, O Lord, from the things of this world; and whatever our state and condition may be here, give us grace therewith to be content: In all our passage through this life, and our manifold concerns about it, grant that in doing our duty, we may make thee our only stay and confidence, our hope, and our trust, casting all our care upon thee, and entirely resigning ourselves to thy good pleasure in all things. Let our chief aim and endeavour be, to secure the salvation of our souls, and to provide for that state, where all earthly comforts shall vanish away.

A Prayer for God's Blessing and Protection the ensuing day; to be said every day but Sunday.

We humbly commend ourselves and all our affairs this day, to thy blessing and protection. Enable us, O Lord, to discharge the Duties of our several stations, and in all things to keep a conscience void of offence towards thee, and towards man. Be with us in our going out, and coming in, that no casualty or evil accident may come nigh to hurt us. Give us such a measure of health, and other temporal blessings, as thou seest best and most expedient for us; but above all things give us thy grace and favour, that our lives may be holy and comfortable here, and our eternal state happy and glorious with thee hereafter; through the merits, and for the sake of thy dear Son Jesus Christ our Lord; in the fullest sense of whose words, we commend the wants and necessities of all mankind, together with our own, saying,

Our Father, &c.

This is to be used on Sunday Morning, instead of the Prayer for God's Blessing.

And since thou hast graciously brought us to this day, on which thou hast appointed us to rest from the works of our calling, and to keep holy to thy service, we beseech thee take us into thy holy protection and guidance. Grant us grace to withdraw our minds from the cares and business and pleasures of this life, and to set them on things above, and on that life we must live for ever either in happiness or misery, according as we demean ourselves in this world, and make use of the means of grace thou art pleased to afford us. Let us regularly attend thy worship in the public assemblies of the church; not out of custom, but of true devotion and piety, and with due regard to thy glory, and the salvation of our own souls. To which end, let thy holy spirit accompany every one of us, and make us devout and serious in thy service, and attentive in hearing thy holy word read and preached. Let thy holy spirit direct him whom thou hast set over us in the Lord, that by soundness of doctrine he may shew forth thy glory, and set forward our salvation.

And while we are at home, let us employ our time in prayers and praises and thanks-givings for thy works of creation and redemption, and for thy particular providence and mercies to us through the whole course of our lives; and in reading and meditating on thy holy word, in order to amend our lives thereby; and in instructing and furthering the salvation of others: and in the exercise of all other works of charity and devotion, as we shall have opportunity and ability to perform them.

And grant, that in the performance of these great and necessary concerns of our souls, no sourness or moroseness may mingle therewith; but that we may shew such a cheerfulness of temper, and even joy in the Holy Ghost, as may adorn the christian profession, and recommend the gospel to those who are yet strangers to the power thereof. And mercifully grant, that by living holy in this and all the rest of our days we may be admitted into thy everlasting kingdom, through Jesus Christ our Lord. In whose name and words we conclude our prayers.

Our Father, &c.

An Evening Prayer for a Family.

O most glorious and ever blessed Lord God, who inhabitest eternity, and dwellest in that light which no mortal eye can approach; we thy sinful servants, kneeling before thee, acknowledge that we are not worthy to appear in thy presence, nor so much as to lift up our eyes to that place of purity where thou dwellest.

O Lord, though we are thus unworthy to speak unto thee; yet so infinite and condescending is thy goodness as to encourage our addresses to thee, by many gracious promises of favour and acceptance. With humble confidence, then O Lord, we presume to approach the throne of thy grace; beseeching thee in the name, and for the sake of thy beloved Son, to be merciful unto us in the pardon and forgiveness of all our sins. We acknowledge, O Lord, that we have acted foolishly and wickedly, by doing those things which thou hast forbidden, and by neglecting to do those things which thou hast commanded: O let that mercy of thine, which has spared us so long, lead us to repentance, that we may forsake our evil ways, and turn unto thee the Lord our God.

Give us grace, O Lord, seriously to consider the great work we have to do, and the uncertainty of that time which thou hast given us to perform it in; that we may not be so foolish as to consume our days in vanity and folly, in gratifying our corrupt inclinations, and indulging our vicious appetites.

Shew us the foulness and deformity of sin, and possess our minds with such lively sense of those dreadful threatenings thou hast denounced against it, that we may abhor and forsake every evil way, and give up ourselves to the love and obedience of thy commandments, making it the great study and business of our lives to serve and please thee in all things; so shall we be daily growing in grace, and continually advancing towards an happy eternity.

Give us honest and upright hearts, such as no interest can seduce, no advantage prevail upon to depart from the ways of truth and justice: And to that end, restrain us from all immoderate desires of the things of this world, from all pride and covetousness, from envy, hatred, and malice, and from all evil speaking, lying, and slandering. O be

thou pleased so to conduct us by thy good Spirit, through all the business and employments, through all the calamities and troubles of this life, that (whatever our condition may be in this world) we may attain that happiness which thou hast prepared for them that truly love and obey thee.

We beseech thee to extend thy mercy to the whole race of mankind. Have pity upon all that know thee not, and never heard of thy name; make the light of thy glorious gospel to shine among them, and visit them, O Lord, with thy salvation. O deliver us from all ignorance, error, profaneness, and grant us grace and eternal life.

Be more especially gracious to this church and nation to which we belong; give us all grace seriously to repent of the evil of our ways; and grant that religion and virtue, peace and charity, may for ever flourish and increase among us.

Bless our sovereign lord king George, and all the royal family. Bless likewise all that are put in authority, both in church and state; may all their designs tend to the advancement of thy glory, and the happiness and prosperity of this nation.

Look with pity and compassion, O Lord, upon all in affliction and temptation; strengthen and support them, and give them in thy good time a happy deliverance.

Be merciful and gracious, O God, to all our relations, friends, and acquaintance, and to all that desire or need our prayers: Forgive our enemies, reward our benefactors; and grant, that we and all thy people every where, may serve thee from the highest to the lowest, and be made partakers of everlasting happiness.

To these our prayers and intercessions, we desire likewise to add the sacrifice of our unfeigned praises to thy divine majesty, acknowledging it to be our bounden duty and service, at all times, and in all places, to give thanks to thee, O Lord; to whose infinite goodness and mercy we owe all the comforts of this life, and all the hopes and expectations of a better. Blessed be thy name, O God, for the continuance of thy mercies to us this day; for providing for our bodies, and taking care of our souls, and delivering us from those many evils we have justly deserved: But above all, we bless and praise thy holy name, for thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ. Continue to us thy gracious favour and protection,

that no evil accident may come near to hurt us. Give us quiet and refreshing sleep, such as may fit us for the duties of the day following: And if thou art pleased to add another day to our lives, grant that we may improve it to thy glory, and the benefit of our precious souls, and to the promoting the good of our neighbour as we have opportunity, through Jesus Christ our blessed Lord, and only Saviour, who in compassion to our infirmities hath taught us thus to pray:

Our Father, &c.

A Prayer for Sunday Evening.

(From Dr. Warren.)

Praised be thy name, O Lord, from the rising up of the sun, to the going down of the same.

Thou art our God, and we will thank thee: Thou art our God, and we will praise thee. Blessed be thy name that thou hast made us rational creatures, capable to know thee, and capable to enjoy thee.

But ever blessed be thy name that we are christians; that we were dedicated to thee in baptism, and have since been made partakers of all those spiritual helps, which might aid and assist us to perform that vow we then made to thee.

And since our hearts are too apt to be overcharged with the cares of this life; praised be thy name that thou hast commanded us to set apart one day in seven, to lay aside all worldly thoughts and business, to consider eternity, and to take care of our souls. We thank thee for the happy opportunity thou hast given us this day of assembling ourselves in thy house. Give a gracious answer to those petitions which have been put up in behalf of thy people. And grant that those instructions which have been given us, may have a good effect upon us: That they may influence our lives that we may some way or other be the better for them. That so being not only hearers, but doers, of thy word, we may be blessed in our deed.

Grant us moderate and refreshing sleep, such as may fit us for thy service. And, Lord, make us ever mindful of that time when we shall lie down in the dust; and because we know neither the day nor the hour of our Master's coming, grant us grace that we may never live in such a state, as we shall fear to die in; but that whether we live we may live unto the Lord, or whether we die we may die unto the

Lord; so that living and dying we may be thine, through Jesus Christ our Lord.

Our Father, &c.

A Family Prayer for the Lord's Day Morning.

(From Mr. Allein.)

Most gracious God, and our Father in our Lord Jesus Christ, it is good for us to draw near to thee, the nearer the better; and it will be best of all when we come to be nearest of all in the kingdom of glory.

We bless thee for the return of the morning-light, and that thou causest the day-spring to know its place and time: O let "the day-spring from on high visit our dark souls, and the sun of righteousness arise with healing under his wings."

We bless thee, that the light we see is the Lord's; that "this is the day which the Lord hath made," hath made for man, hath made for himself, "we will rejoice and be glad in it."

We keep this day holy to the honour of thee, O God the Father Almighty, the maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou "madest all things out of nothing by the word of thy power," and all very good; and they continue to this day according to thy ordinance; for all are thy servants. "Thou art worthy to receive blessing, and honour, and glory, and power, for thou hast created all things, and for thy pleasure they are and were created. O thou who didst command the light to shine out of darkness," who saidst on the first day of the first week, "Let there be light, and there was light;" we pray thee shine this day into our hearts, and give us more and more the light of the knowledge of the glory of God in the face of Jesus Christ; and let us be thy workmanship, created in Christ Jesus unto good works; a kind of first-fruits of thy creatures.

We likewise sanctify this day to the honour of our Lord Jesus Christ, thy only begotten Son and our exalted Redeemer, in remembrance of his resurrection from the dead on the first day of the week, by which he was declared to be the Son of God with power. We bless thee, that having laid down his life to make atonement for sin, he arose again for our justification, that he might bring in everlasting

righteousness. We bless thee, that he is risen from the dead as the first fruits of them that slept, that he might be the resurrection and the life to us. Now we pray, that while we are celebrating the memorial of his resurrection with joy and triumph, we may experience in our souls the power of his resurrection, that we may rise with him from the death of sin to the life of righteousness; from the dust of this world to a holy, heavenly, spiritual, divine life. O that we may be planted together in the likeness of Christ's resurrection, that as Christ was raised from the dead by the glory of the Father, so we may walk in newness of life.

We sanctify this day to the honour of thy Holy Spirit, that blessed Spirit of grace, the Comforter, rejoicing at the remembrance of the descent of the Spirit upon the apostles on the day of pentecost, the first day of the week likewise. We bless thee, that when Jesus Christ was glorified, the Holy Ghost was given to make up the want of his bodily presence, to carry on his undertaking, and to ripen things for his second coming; and that we have a promise that he shall abide with us for ever. And we pray, that the Spirit of him that raised up Jesus from the dead may dwell and rule in every one of us, to make us partakers of a new and divine nature. Come, O blessed Spirit of grace, and breathe upon these dry bones, these dead hearts of ours, that they may live, and be in a spirit of faith, and love, and holiness, a spirit of power and of a sound mind.

O Lord, we bless thee for thy holy word, which is a light to our feet and a lamp to our paths, and "which was written for our learning, that we, through patience and comfort of the scriptures, might have hope;" that the scriptures are preserved pure and entire to us, and that we have them in a language that we understand. We beg that we may not receive the grace of God in vain. We bless thee that our eyes see the joyful light, and our ears hear the joyful sound of a Redeemer and Saviour, and of a redemption and salvation by him; that life and immortality are brought to light in the gospel. Glory be to God in the highest, that to and through Jesus Christ there is on earth peace and good-will towards men.

We bless thee for the great gospel record, that "God hath given to us eternal life, and this life is in his Son." Lord, we receive it as a faithful saying, and well worthy of all acceptation. O let him be made of God to us wisdom,

righteousness, sanctification, and redemption. Let us be effectually called into fellowship with him, and by faith be united to him, so that Christ may live in us, and we may grow up into him in all things, who is the head; that we may bring forth fruit in him, and whatever we do in word or deed we may do all in his name. O let us have the spirit of Christ, that thereby it may appear that we are his. And through him we pray that we may have eternal life, that we may none of us come short of it, but may all of us have the first-fruits and earnests of it abiding in us.

We bless thee for the new covenant made with us in Jesus Christ. Lord we fly for refuge to it, we take hold of it as the hope set before us. Thou hast declared concerning the Lord Jesus, that he is thy beloved Son, in whom thou art well pleased; we humbly beg, Lord, be thou pleased with us in and through him.

O that our hearts may be filled this day with pleasing thoughts of Christ, and his love to us, that great love wherewith he loved us. O the adorable dimensions of that love, the height, and depth, and length, and breadth of the love of Christ which passeth knowledge. [illegible] this love constrain us to love him, and live to him who died for us and rose again. O that it may be a pleasure and mighty satisfaction to us to think, that while we are here praying at the throne of grace, our blessed Saviour is sitting at the right hand of the throne of glory, interceding for us: We earnestly beg that through him we may find favour with thee our God, and may be taken into covenant and communion with thee.

We humbly pray thee, for his sake, to forgive all our sins, known and unknown, in thought, word, and deed: Through him let us be acquitted of all our guilt. O let there be no cloud of guilt to interpose between us and our God this day, and to intercept our comfortable communion with thee. And let our lusts be mortified and subdued, that our own corruptions may not be as a clog to us, to hinder the ascent of our souls heavenwards.

We pray thee assist us in all the religious services of this thine own holy day: Go along with us, we humbly beseech thee, to the solemn assembly; for if thy presence go not up with us, wherefore should we go up? Give us to draw nigh to thee with a true heart, with a free heart, with a fixed heart, and in full assurance of faith. Meet us with a blessing: Grace thine own ordinances with thy presence, that

special presence which thou hast promised where two or three are gathered together in thy name. Help us against our manifold infirmities, and the sins that do most easily beset us in our attendance upon thee. Let thy word come with life and power to our souls, and be as good seed sown in good soil, taking root, and bringing forth fruit to thy praise: and let our prayers and praises be spiritual sacrifices, acceptable in thy sight through Christ Jesus.

Let thy presence be in all the assemblies of christians this day. In the charriot of the everlasting gospel let the great Redeemer ride forth triumphantly, conquering and to conquer, and let every thought be brought into obedience to him. Let many be brought to believe the report of the gospel, and to many let the arm of the Lord be revealed. Let sinners be converted unto thee, and thy saints edified and built up in faith, holiness, and comfort unto salvation.

All which, with every other needful mercy, we humbly ask, in the name and through the mediation of thy dear Son, in whose words we further call upon thee.

Our Father, &c.

Another Evening Prayer for the Lord's Day.

(From Mr. Jenks.)

O Lord, thou art good to the soul that seeks thee; thou art full of invitation, and all the endearments of love to draw and encourage poor sinners, to come unto thee. Thou dost not bid us seek thy face in vain, nor serve thee for nought; but art a Lord that hath pleasure in the prosperity of thy servants, and payest us not according to our poor imperfect services, but givest like thy self infinitely good, and most rich in mercy: the gift of God is eternal life through Jesus Christ our Lord.

Command a blessing, we pray thee, O Lord, upon the word which this day we have heard, and upon all the means of grace that have been used for the good of souls. It is not he who planteth, nor he who watereth, but thou, our God, who givest the increase. O be thou pleased to second the preaching of thy word, with the powerful influences of thy grace and Holy Spirit; that it may be the savour of life to our souls, and the power of God to our salvation.

We give thee thanks, as we are infinitely bound to thee, O Lord God, our heavenly Father, for the mercies of this

day; and for thy great mercy and goodness that has hitherto followed us all the days of our lives. O how wonderful is thy patience and long-suffering, that thou shouldst all day long stretch forth thy hands to a rebellious and gainsaying people! And how unwearied thy kindness and love, that we still enjoy so many comforts with our lives, who have taken the course to spoil all with our sins! yea, that thou shouldst not withhold the greatest mercies from such as cannot pretend to deserve the least at thy hands! Blessed be thy name, O most merciful Father, that thou hast defended us from so many dangers in our lives, which threatened to destroy us; and delivered us out of so many troubles, under which we should have sunk and perished, if thou hadst not been nigh unto us, and done great things for us. We bless thee for our health and plenty, peace and liberty; for the use of our reason, limbs, and senses, for the comforts of all thy good creatures; for the kindness of our friends, and safety from our enemies; for the benefits and refreshments of society, and the success and prosperity of our affairs here in this world. But above all, we bless thee for the mercies and blessings respecting the world to come; for Jesus Christ, and all spiritual blessings in heavenly things in him; tending to the salvation of our souls; for remembering us in our low estate, and sending eternal redemption to us by the hands of thy dear Son; for the light and direction of thy word; for the teachings and strivings, the aids and consolations of thy Holy Spirit; for all the means and helps which we have to do us good; for all thy grace wrought in us, and bestowed upon us; and for all the discoveries and hopes of eternal glory which thou hast given us. O how infinitely are we indebted to the kindness and love of God our Saviour! O that we may ever be humble and thankful as we ought! and with all that thou hast given us, blessed God, give us hearts filled with thy love, and lifted up in thy praise, and devoted to thy honour and service.

We can but acknowledge the vast debt that we are never able to pay. We cannot praise thee according to the riches of thy grace, and the multitude of thy mercies: But we desire to bless and praise, with all the capacities and abilities wherewith thou hast blessed us. Help us, O Lord, our God, to glorify thy name, not only in speaking to thy praise, but so entirely devoted to thy pleasure, that we may be thine

in faithfulness, and the sincerity of our hearts, all the days of our lives.

O make us truly penitent and humbled for all which this day we have done amiss, and make us unfeignedly thankful for all the good that we have received; and for all which thou hast, in any manner or measure enabled us to do aright. The evil is from ourselves alone; and to us belongs shame and confusion of face for it; but all the good is of thy free grace, and mere mercy; and to thy blessed name, O Lord our God, be all the praise and glory rendered, with the most sensible and grateful hearts, now and for evermore. *Amen.*

Morning Prayer for a Family.

(From Mr. Jenks.)

O Lord, the blessed God of our salvation! thou art the hope of all the ends of the earth, upon whom the eyes of all do wait; for thou givest unto all life, and breath, and all things. In thee we ever live, and move, and are; and upon thee we continually do depend for all the good that ever we have, or hope for. Still thou takest care of us, and watchest for good over us; even in our rest and sleep, when we have not so much as any thoughts of caring for ourselves; and daily thou renewest to us our lives and thy mercies; every morning giving us new occasions still for thy praise, and our thankfulness. And thou hast given us the assurance of thy word, that if we commit our affairs to thee, and acknowledge thee in all our ways, thou wilt establish our thoughts, and direct our path. And therefore we desire, O Lord, still to put ourselves under thy gracious conduct, and thy fatherly protection; and to beg the heavenly guidance, and blessing, and assistance of thy good Spirit, to chuse our inheritance for us; and to dispose of us, and of all that concerns us, to the glory of thy name.

O Lord, withdraw not thy tender mercies from us, nor the comforts of thy presence, nor the assistance of thy Spirit, for our great contempt and manifold abuses of all such grace and goodness. Never punish our sins, by giving us over to the love and power of our sins; but give us true penitent hearts for all the evils committed by us; and thy merciful discharge from all the guilt that lies upon us. And grant us, O good God, the comfortable sense and apprehen-

tion of thy gracious acceptance of us, and thy merciful intentions towards us, in the Son of thy love, the Lover of our souls! that our souls may bless thee, and all that is within us may praise thy holy name.

And O that we may find the joy of the Lord to be our strength, to enable us against our sins; especially those sins to which we are most addicted, and whereof we are in greatest danger; and to make us also more ready to every good work, and better disposed for all the duties of piety, justice, charity, and sobriety, which we owe to thee, our God, to our neighbour, and ourselves: that herein we may exercise ourselves to have always the conscience void of offence towards God, and towards men. O help us to walk circumspectly, not as fools, but as wise; carefully redeeming the time that we have lost, and conscientiously improving all those seasons and means of grace, which thou art pleased to put into our hands, for the best profit and advantage of our souls. And while we are upon earth, O give us all things needful and convenient for our present pilgrimage; and sanctify to us all our enjoyments, and all crosses that we go through, and all events that now befal us; all through the merits of thy Son, and the multitude of thy mercies, we are conducted safe to be ever with the Lord. Amidst all our other affairs in this world, O let us never forget or neglect the one thing needful; but be in greatest care so to demean ourselves every day, as may forward our joyful account in the great day of thy appearing and glory.

O gracious Father! keep us, we beseech thee, this day in thy fear and favour; and help us to live to thy honour and glory. If thou guide us not, we shall run into errors; if thou preserve us not, we shall fall into dangers: O let thy good providence be our defence and security: and let thy Holy Spirit be our guide and counsellor in all our ways. And grant that we may take the ways and courses agreeable to thy will and acceptable in thy sight, through Jesus Christ: in whose sacred name and words we close these our imperfect requests to thee.

Our Father, &c.

Let thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfortable fellowship, O holy blessed Spirit, be with us, and with all whom we ought to beg thy mercy for in our prayers, this day, and for evermore. Amen.

Evening Prayer for a Family.

O Lord our God, thy glory is above all our thoughts, and thy mercy is over all thy works. We are still living monuments of thy mercy. For thou hast not cut us off in our sins, but still givest us a good hope and strong consolation through grace. Thou hast sent thy only son into the world, that whosoever believeth in him should not perish in his sins, but have everlasting life. O Lord, we believe, help our unbelief; and give us the true "repentance towards God, and faith in our Lord Jesus Christ," that we may be in the number of those who do indeed repent and "believe to the saving of the soul. Being justified by faith," let us "have peace with God through our Lord Jesus Christ; let us rejoice in him through whom we have now redemption in his blood;" and let "the Love of God be shed abroad in our hearts by the Holy Ghost which is given unto us."

And as we pray that thou wilt be to us a father of mercies, and a God of consolation, so we pray that thou wilt make us "followers of God as dear children," ever jealous over our own hearts, and watchful over our ways; continually fearing to offend, and endeavouring to please thee. Thou knowest, O Lord, all our temptations, and the sin that doth so easily beset us. Thou knowest the devices of the enemy, and the deceitfulness of our own hearts. We pray thee, good Lord, that thou wilt arm us with the whole armour of God. Uphold us with thy free Spirit, and watch over us for good evermore.

Let our supplications also ascend before thee, for the whole race of mankind. Send thy word unto all the ends of the earth, and let it be the savour of life unto all that hear it. Be gracious to this our land. O do thou rule all our rulers, counsel all our counsellors, teach all our teachers, and order all the public affairs to thy glory. Turn from us the judgments which we feel or fear; continue thy blessings to our souls and bodies, and notwithstanding all our provocations, be thou still our God, and let us be thy people.

[illegible] compassionate to all children of affliction, and sanctify [illegible] corrections to them. Be gracious to all our friends and neighbours. Reward our benefactors. Bless

our relations with the best of thy blessings, with thy love and love. Preserve us from our enemies, and reconcile them both to us and to thyself. O that all the habitations of Christians may be houses of prayer! and be thou especially kind to the several families where thy blessed name is called upon. Let thy blessing rest upon us of this family. Bless all our present estates to us; and fit us all for whatsoever thou shalt be pleased to call us to. O teach us "how to want, and to abound;" in every condition secure our hearts to thyself, and make us ever to approve ourselves sincere and faithful in thy service.

And now, O Father of mercies, be pleased to accept our evening sacrifice of praise and thanksgiving. O that thou wouldest imprint and preserve upon our hearts a lively sense of all thy kindness to us; that our souls may bless thee, and all that is within us may praise thy holy name. Yea, let us give thee thanks from the ground of the heart, and praise our God while we have our being. For all thy patience with us, thy care over us, and thy continual mercy to us, blessed be thy name, O Lord God, our heavenly Father! And unto thee, with the Son of thy love and the Spirit of grace, be all thanks and praise, now and for evermore. *Amen.*

A Morning Prayer for a Family.

(From Mr. Crossman.)

Let the Master of a Family begin with this sentence.

"O come, let us worship and fall down, and kneel before the Lord our Maker." *Psalm* xcv. 5.

Then all devoutly kneeling, let the Master of the Family say,

"Let us pray."

O ALMIGHTY and most merciful God, we give thee humble thanks and praise for thy fatherly care over us, in preserving us from all evil accidents the night past, and that another day is added to our lives; we here offer up our souls and bodies to thy service, desiring to employ them to thy glory, and the working out our own salvation.

But, Lord, thou knowest the weakness and corruption of our nature, and the manifold temptations we daily meet

[illegible] We beseech thee therefore to have compassion upon our infirmities, to grant us the assistance of thy blessed Spirit, to restrain us from sin, to stir us up to our duty, and to enable us to withstand all the enemies and hindrances of our salvation. Give us grace to walk in thy sight all the day long, making a conscience of our ways, and not daring to do any thing to offend thee.

Make us serious and holy in our lives, watchful over all our thoughts, words, and actions, temperate in meat and drink, just and upright in all our dealings, quiet and peaceable amongst our neighbours and contented in every state and condition of life.

But above all, keep in our minds a lively remembrance of that great and solemn day, when we must be summoned before the judgment seat of Christ, to give a strict account of our lives, and to receive our everlasting doom, either to bliss or woe, according to what we have done in this body. O let it be our constant care to fit and prepare ourselves for the world to come.

And now, O gracious Father, we humbly beg thy blessing upon all here present, and all belonging to us: Let thy good providence watch over us, and preserve us, and grant us whatsoever thou seest to be needful both for our souls and bodies, for the sake and through the merits of thy Son Jesus Christ, in whose most holy name and words we sum up all our wants, saying,

Our Father, &c.

The grace of our Lord, &c.

An Evening Prayer for a Family.

(From Mr. Crossman.)

Let the Master of a Family begin with this sentence.

"O come, let us worship, and fall down, and kneel before the Lord our Maker."

Then all devoutly kneeling let the Master of the Family say,

"Let us pray."

O ever glorious and ever blessed Lord God, who dwellest in the highest heavens, yet vouchsafest to regard the lowest creatures here on earth, we thine unworthy servants,

now come before thee upon our knees, humbly beseeching thy majesty, for the sake of thy beloved Son, to be merciful to us and pardon and forgive us our sins; for we acknowledge, O Lord, that we have many times sinned against thee. That we have done those things which thou hast forbidden, and have neglected to do those things which thou hast commanded. O let that mercy of thine, which has spared us thus long, lead us to repentance; that we may henceforth forsake our evil ways, and turn unto thee the Lord our God.

Give us grace, O Lord, seriously to consider the great work we have to do, and the shortness and uncertainty of the time we have to do it in; that we may not consume our days in sin and vanity, nor set our hearts so much upon this world, as to neglect the great concerns of our souls; but let us make it our chief care to serve and please thee, and to provide for our eternal state.

But, O Lord, we pray not for ourselves only, but for all christians; especially for this church and nation: Bless the king and all the royal family. Bless the minister whom thou hast set over us, and prospor his labours to the salvation of our souls. Bless all our friends, and forgive all our enemies: Convert the sinner, comfort the sick and afflicted, and be pleased to provide for the fatherless and the widow.

And now, O merciful Father, accept, we beseech thee, of our most humble and hearty thanks for all thy mercies from time to time vouchsafed to us; for the fountain of them all, the holy Jesus, and for all the benefits of our redemption, for the light of the gospel, for the comforts of thy blessed Spirit, and the hopes of eternal glory. We praise thee also for the use of our reason, for our food and raiment, for our health and strength; and particularly for thy watchful care and good providence over us this day. And we humbly beseech thee to continue thy mercies to us, and to take us this night into thy care and protection. Defend this habitation, and all about it, from fire, storm, and tempest; and from every sad accident. Deliver us from the power and malice of evil spirits, and keep us out of the hands of wicked men; and let us go to our rest in safety, and in peace with one another.

Lastly, make us, O Lord, we beseech thee, an holy and religious household, fearing thee, and loving one another; and grant that we may live together such a peaceable and godly family all our days, that when death shall [illegible]

from each other here on earth, we may meet again in heaven, and there dwell together in joy and happiness for evermore.

O Lord hear us, and accept of these our prayers and praises, for the sake of our blessed Saviour and Redeemer, Jesus Christ, who hath taught us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

A Morning Prayer for a Family.

Great and glorious Lord God! "the high and lofty one, who inhabitest eternity, and dwellest in that light which is not to be approached;" we pray thee to look down from heaven, the habitation of thy holiness and thy glory, upon us vile and sinful creatures. "Have mercy upon us, O Lord, and according to the multitude of thy tender mercies blot out all our transgressions:" And do thou keep it for ever in the purpose and resolution of our hearts, to serve and fear thee for the future, and to keep all thy commandments always, that it may be well with us, and with our children after us. We pray thee, to this end, to write thy laws in our hearts, and to put thy fear into our inward parts, that we may never depart from thee.

Grant us the grace of thy holy spirit to become every day better; to reform and amend whatsoever is amiss in the frame and temper of our minds, or in the course and actions of our lives; to enable us to mortify our lusts; to govern our passions, and to order our whole conversation aright; to assist us in all that is good; to keep us from all evil, and to preserve us to thy heavenly kingdom. We pray thee to instruct us in all the particulars of our duty, which we owe to thee and our neighbour: "That we may herein exercise ourselves, to have consciences void of offence towards God and towards man;" that we may love thee, the Lord our God, with all our hearts, with all our souls, and all our strength, and may love our neighbour as ourselves; and whatever we would that men should do unto us, that we may do likewise unto them.

And let the grace of God, which hath appeared unto all men, and brings salvation, teach us, that "denying ungodliness and worldly lusts, we may live soberly, righteously, and godly, in this present world, waiting for the blessed

hope, and glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

And we pray thee, make us sensible of our own frailty, of the shortness and uncertainty of this life, and of the eternity of the next. Make us careful so to live, as we shall wish we had done when we come to die. Let our loins always be girded about, and our lamps burning, and we ourselves like unto men that wait for their Lord."

Extend thy goodness to the whole world: Let thy ways be known upon earth, and thy saving health among all nations. Bless, we pray thee, our sovereign lord king George, and all that are in authority under him; that they may be useful and serviceable to thy glory and the public good. We implore thy mercy in the behalf of our relations, friends, and benefactors. Forgive our enemies, and teach us to return good for evil.

We offer unto thee our hearty praises for all thy mercies bestowed upon us from time to time; for making us christians; for preserving us the night past, and the rest of our lives from innumerable accidents and dangers. Be graciously pleased to take us, and all things belonging to us, into thy fatherly care and protection this day. Let all thy loving kindnesses have this effect upon us, to make us better, and to lead us to repentance. And all this we beg for Jesus Christ his sake; in whose blessed name and words we conclude our imperfect prayers, saying,

Our Father, &c.

May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us this day, and evermore. *Amen.*

An Evening Prayer for a Family.

O God, who art the giver of all good gifts, and the father of mercies, we thine unworthy servants entirely desire to praise thy name for all the expressions of thy bounty towards us. Blessed be thy love, that gave thy Son to die for our sins, to put us in a way of being happy, if we would be by thee; and after all the wilful refusals of thy grace, still hast patience with us, and hast added this one day more to all we have idly spent already, to see if we would [illegible]

[illegible] thou hast set us to do, and fit ourselves for eternal glory.

Pardon, good Lord, all our former sins, and all our abuses of thy forbearance, for which we are now sorry at our hearts; and give us grace to lead more holy lives, and to be more careful in improving all future opportunities. Make thyself present to our minds, and let thy love and fear rule in our souls in all places, and upon all occasions.

Keep us chaste in all our thoughts; temperate in all our enjoyments; humble in all our opinions of ourselves; charitable in all our speeches of others; meek and peaceable under all provocations; sincere and faithful in all our professions; and so just and upright in all our dealings, that no necessity may force, no opportunity tempt, nor advantage of any [illegible] may allure us to hurt any body, by word or deed.

When thou bestowest good on others, let us not envy, but rejoice in it; and when thou addest any to ourselves, let us own thy mercy, and humbly thank thee for it. Afford us convenient supplies in all our reasonable necessities, and protect us against the approach of all dangers; make us diligent in all our business, and give such success to our endeavours, as thou seest most expedient for us.

Teach us contentedly to submit, and not to repine at any thing that comes upon us by the allotment of thy wise providence. And whilst we are in this world, and have manifold concerns in it, suffer not our hearts to be too much set upon it, but always fix our eye upon the blessed hope of things above. And we pray thee, make all the things of this world minister to it; making us careful above all things to fit our souls for that pure and perfect bliss, which thou hast prepared for all that love and fear thee, in the glories of thy kingdom.

Charge thy holy providence with us this night; make our sleep safe and refreshing to us. Fit us for our great change, that it may not surprise us unawares: but that having led holy lives we may be happy in our deaths, and have comfort and well grounded hope in thee.

Extend thy Grace to all men in all places; to our sovereign lord King George, and to all that are in authority under him, both in church and state; to high and low, rich and poor; to all who pray for it or need it in these kingdoms. Bless all our friends, relations and benefactors.

Forgive all our enemies, give them hearts to fear thee, and to be reconciled to us. Supply us and all others, with whomsoever thou seest proper for us, for Christ his sake: In whose blessed name and words we still recommend ourselves unto thee, saying,

Our Father, &c.

May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with us this night, and evermore. *Amen.*

FORMS OF PRAYER TO BE USED IN FAMILIES.

From the Book of Common Prayer of the Protestant Episcopal Church in the United States.

Morning Prayer.

The Master or Mistress having called together as many of the family as can conveniently be present; let one of them, or any other whom they shall think proper, say as follows, all kneeling:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Acknowledgment of God's mercy and preservation, especially thro' the night's past.

Almighty and everlasting God, in whom we live and move and have our being; we, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it, *(that no disturbance hath come nigh us or our dwelling; but, that we are brought in safety to the beginning of this day.) For these thy mercies, we bless

* When disturbances of any kind [illegible] family, instead of [illegible] say, [illegible] ding our [illegible]

[illegible] to the beginning of this day.

and magnify thy glorious name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

And, since it is of thy mercy, O gracious Father, that another day is added to our lives; we here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: In which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

Prayer for grace to enable us to perform that resolution.

But, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; we humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

For grace to guide and keep us the following day, and for God's blessing on the business of the same.

In particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condi-

tion. Give us grace to be just and right in all our dealings; quiet and peaceable; full of compassion, and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways, *(and prosper the works of our hands in the business of our several stations.) Defend us from all dangers and adversities; and be graciously pleased to take us and all things belonging to us under thy Fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.*

*On Sunday, instead of this, say, and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of thy Church, and listen to our duty with honest hearts, in order to practise it.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

Evening Prayer.

The family being together, a little before bed time, let the Master or Mistress or any other whom they shall think proper, say as follows, all kneeling.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Confession of sins, with a prayer for contrition and pardon.

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; we come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws. But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all

*Here, let the one who reads make a short pause, that every one may secretly confess the [illegible] failings of that day

our transgressions. Make us deeply sensible of the great evil of them; and work in us a hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

Prayer for grace to reform and grow better.

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe, we, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee and towards men: That so, we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

The intercession.

AND accept, O Lord, our intercessions for all mankind. Let the light of thy gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain the true religion and virtue. Send down thy blessings temporal and spiritual, upon all our relations, friends and neighbours. Reward all who have done us any good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in [illegible] trouble; and do thou, the God of pity, administer [illegible] them according to their several necessities, for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

To our prayers, O Lord, we join our [illegible] feigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all we adore thy mercy in sending thy only Son into the world to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; Beseeching thee to continue these thy blessings to us; and to give us grace to show our thankfulness in a sincere obedience to his laws through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. *Amen.*

Prayer for God's protection through the night following.

In particular we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die: So that living and dying we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose name we offer our imperfect prayers. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

On Sundays and on other days, when it may be convenient, it will be proper to begin with a chapter, or part of a chapter from the New Testament.

PRAYERS FOR PERSONS IN PRIVATE.

A Preparatory Prayer.

BLESSED Lord, who hast commanded us to love unto thee, O let thy Spirit help my infirmities; and do thou so dispose my mind, and prepare my heart, that my prayers and praises may be acceptable in thy sight, through the mediation, and for the sake of Jesus Christ. Amen.

A Prayer for Sunday Morning.

O God, who art the giver of all good gifts, and the Father of mercies, I thine unworthy servant adore thy glorious majesty, for those marvellous instances of thy love, which thou hast in all ages shewn to the sons of men: In all thy dealings and dispensations towards us thou hast manifested thyself to be a most kind and compassionate Father; thou hast provided for the comfortable support of our bodies, and shewn a more tender care and concern for the welfare and happiness of our immortal souls: In great mercy to them thou didst appoint one day in seven for thy more peculiar worship and service, that so by a frequent and religious observance of the christian Sabbath on earth, we might be better fitted and prepared to celebrate that eternal Sabbath of everlasting rest, which thou hast reserved for us hereafter.

For this, O Lord, and all the other testimonies of thy love, which thou hast shewn to me, and all mankind, I desire with an humble and thankful heart to bless and praise thy holy name; and more especially for that inexpressible instance of thy love, the sending thy Son Christ Jesus into the world, to be the propitiation for our sins.

I bless thee, O Lord, for thy great goodness in preserving me the night past from all perils and dangers, and bringing me in health and safety to the beginning of this holy day.

O my God, give me grace to make a right use and improvement of this and all other opportunities thou art pleased to put into my hands; pardon, I most humbly beseech thee, my unprofitableness under the means of grace; and, O merciful Father, let not my sins provoke thee so far, as to deprive me of the helps and advantages of thy divine in-

stitutions; but grant, O Lord, that I may spend this and all other times set apart for thy more immediate service, in such a holy and religious manner, as may promote thy honour and glory, and set forward the salvation of my soul: And that I may be enabled so to do, O let thy grace and Holy Spirit be always present with me, for of myself I am not able to please thee.

Give me awful thoughts of thy divine majesty, and such an humble serious and devout frame of mind, that when I attend upon the publick service of thy church no vain or tumultuous thoughts may distract my devotions, nor any dulness or weariness seize upon my spirits; but from a true sense of my own unworthiness, and of my entire dependence upon thee, for the supply of all my wants, I may pray unto thee, and praise thee with most devout and hearty affections, and may offer unto thee a lively sacrifice, holy and acceptable in thy sight.

Suffer me not, O merciful Father, to rest in a mere outward form of godliness: but grant, that I may endeavour more and more to have my heart animated and enlivened with the spirit and power of religion, and to become a true disciple of the blessed Jesus; by imitating his example; observing his precepts; and making it the constant and principal care and concern of my life, to promote thy honour, and my own and others salvation.

Let thy good spirit, O Lord, be powerfully assisting to the labours and endeavours of those, to whom thou hast committed the care of souls, particularly of him, under whose ministry thy providence has placed me.

Give thy blessing to thy holy word preached, and remove from me, and all that attend thy holy ordinances, all prejudices and indispositions of mind, that nothing may hinder its due and saving efficacy upon our souls. Give us that humble and teachable spirit, which becomes them that would learn of thee; and O let every good instruction that shall this day be given us, sink deep into our hearts, and bring forth in us the fruits of a holy and religious life, that we may not be hearers of thy word only, but doers also, lest we deceive our own souls.

Be with me, O Lord, this day, in all places, and upon all occasions: Direct and guide me, sanctify and preserve me, keep me both outwardly in my body and inwardly in my soul. Defend me from the power and malice of the

devil, from the corruptions of my own sinful nature, and from those sins especially that do most easily beset and ensnare me. Free my mind from the disturbances of passion and anger, and all perplexing thoughts and cares; and so strengthen it by thy grace and Holy Spirit, that nothing may hinder or discompose me in my duty, or render me unfit for thy service. Let me no ways profane this thy holy day, either in thought, word, or deed; but give me grace to spend it in such a holy and religious manner, that every day of my life may be the better for it; and when I come to the conclusion of this day, I may look back with joy and comfort, in an humble hope of thy divine acceptance, through the merits and mediation of my dear Redeemer, Jesus Christ the righteous. *Amen.*

Our Father, &c.

The master or mistress of a family may very properly add this short prayer.

Make me duly mindful, O Lord, of all those who are under my care; and grant that none of my family may, through any neglect of mine, be ever wanting in their duty towards thee. Let the care of my own soul be extended likewise to a concern for theirs; and give me such a zeal for thy glory, such a true regard for the salvation of others, that I may endeavour (as much as in me lies) to promote religion and piety in all about me. Convince me truly, O Lord, how much it is my duty, as well as interest, that I and my house should serve thee; that we should daily offer up our united prayers and praises at the throne of grace, and especially upon this day set apart more particularly for thy service. Be in the midst of us, O Lord, when we assemble ourselves together; send thy blessing upon all our religious duties; and grant that not only the form, but the power of true religion, may be visible among us, to our great comfort in this world, and our eternal happiness in that which is to come. Grant this, O merciful Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

A Prayer for Sunday Noon or any intermediate time of the Day.

O God! who art rich in mercy to all that call upon thee, and hast bid us pray without ceasing, and rejoice

evermore: In obedience to that command, and encouraged by thy gracious promises, I again approach thy presence; to renew my requests unto thee; to bless thy holy name; to make profession of my love to thee; and of my readiness in all things to obey thee. Quicken my affections, O Lord, that I may be excited to a more free and joyful attendance upon thee in all holy and religious duties; that no dulness nor weariness may seize upon my spirits; but such a perfect love to thee may possess my heart, as may render all the employments of religion pleasant and delightful to me, and the doing thy will my great joy and satisfaction.

Pardon, O Lord, I humbly beseech thee, all my indispositions; accept my imperfect services; and grant that my attendance upon the publick service of the church, may dispose me to be more circumspect and watchful in the whole course of my life; more diligent and industrious in thy service, and more forward and zealous in the performance of every part of my duty; that being led by thy counsel, governed by thy Spirit, and preserved by thy gracious providence, I may at last be admitted into the company of the blessed; there to perfect my praises and acknowledgements, and to receive the reward of patient continuance in well-doing, through Jesus Christ our Lord. *Amen.*

A Morning Prayer for a Person in Private.

(From Mr. Nelson.)

ALMIGHTY and eternal God, who hast created me after thine own image and likeness; who hast made me capable of loving thee and enjoying thee eternally; I adore thee with all humility as my sovereign Lord; give me, I beseech thee, such a sense of thy infinite goodness, as to return unto thee all possible love and obedience.

O my God, upon whom all things depend, I acknowledge that I have nothing but what is the effect of thy bounty; bless the Lord, O my soul, and declare his loving kindness to all generations. I humbly and heartily thank thee, for all the graces and favours thou hast bestowed upon me; for making me a rational creature, and for securing my preservation by the constant effects of thy providence; for redeeming me by the death of thy Son, and for providing the grace of thy Holy Spirit to sanctify my [illegible] nature; for bringing me to the knowledge of the christian religion; for

blessing me with plentiful means of salvation, and for preparing a glorious inheritance for those that love thee, and keep thy commandments; for the many temporal blessings thou hast conferred on me; for repairing the infirmities of my frail body with comfortable sleep; for the preservation of me this night, and the rest of my life, and from innumerable accidents and dangers. O may I always delight to praise and glorify thy holy name, and above all these benefits to love thee, my great benefactor.

O Father of mercies, shut not up thy bowels of compassion towards me, a vile and miserable sinner. Despise not the work of thine own hands, the purchase of my Saviour's blood. I most humbly implore the pardon and forgiveness of all my sins, whether of omission or commission, for the sake of Jesus Christ thy only Son our Lord. I am heartily sorry that I have offended thee; I detest my sins, because they are displeasing to thee, who art infinite goodness; I am resolved by the assistance of thy grace, to return no more to folly, to avoid all occasions of evil, and to live better for the time to come.

I dedicate to thee, O Lord, my body and soul, and all that I am; and because through the weakness of my mortal nature, I can do no good thing without thee, grant that all I shall do or suffer this day, by the help of thy grace, may tend to thy glory, and the salvation of my own soul.

Enlighten my mind with a true and thorough knowledge of my duty, and enable me by thy Holy Spirit to perform it with care and diligence. Make me sensible of my own vileness and corruption, and let me never want thy gracious assistance to correct and reform it. Let me frame a right judgment concerning the vanity and emptiness of all transitory enjoyments, that they may never prevail upon me to transgress thy holy laws; but that by the contempt of them, I may fix my heart upon those pleasures which are at thy right hand for evermore. And grant that all the afflictions of this life, which thou in thy wise providence shalt think fit to lay upon me, may turn to my spiritual profit and advantage; that I may bear them with patience and submission to thy holy will, and thereby learn greater gratitude to thy goodness for the mercies I enjoy. Let no anxious or solicitous cares ever disorder or distract my mind, but let me trust in thy providence to bless my honest diligence;

being assured, that if I seek first the kingdom of God, and its righteousness, all other things shall be added to me.

Defend me by thy almighty power from all those snares and temptations which continually solicit me to offend thee; and from all those bodily dangers to which I am subject in this my pilgrimage here upon earth; that all my thoughts, words and actions, may be guided by thy Holy Spirit, that I may ever seek thy honour and glory; and that the main concern of my life may be, to fit and prepare myself for that everlasting salvation thou hast promised.

KEEP me all this day in innocence, and in love to thee, and to all men. Let me manage all my temporal affairs with uprightness and integrity; and converse with candour and affability. Do thou direct my paths, and teach me to guide my affairs with discretion; but let not the pursuit of the things of this life, rob me of that time which ought to be employed in the concerns of my soul, nor divert me from the serious thoughts of the world to come; that walking faithfully before thee all my days, and being found watching when my appointed time shall come, I may from a life of righteousness be translated to a life of glory.

On Sunday, instead of the foregoing paragraph say this.

[AND now I am going to the place of thy public worship, let thy Holy Spirit assist me in the duty and service I am about to perform. Touch me with such a sense of thy presence as may fix my wandering thoughts, compose my tumultuous affections, stir up my flat and cold desires, that I may be devout, serious, and attentive. Let me join in the prayers and praises of the church with fervent and heavenly affections. Let me hear thy word with great attention, and with a resolution of mind to practise my duty; and whenever I approach thy table, let me shew forth humility and devotion, and all those holy desires which become the remembrance of a crucified Saviour. Let me ever esteem it my privilege and happiness to have a day of rest set apart for thy service, and the concerns of my soul; and let me employ it to all those holy purposes thou hast appointed.]

EXTEND, O Lord, thy pity and compassion to the whole race of mankind. Enlighten the Gentile world with the

knowledge of thy truth, and bring into thy flock thy ancient people the Jews, and let all who name the name of Christ depart from all iniquity. Be gracious to thy holy catholic church; grant that she may always preserve that doctrine and discipline which thou hast appointed, and that the gates of hell may never prevail against her. Grant, O Lord, that all our governors in church and state may be useful and serviceable to thy glory, and the public good, remembering the great account they must one day give. Be merciful to all those are in affliction or distress, that labour under poverty or persecution, under bodily pains or diseases, or under temptation or trouble of mind; be pleased to support and comfort them, and in thy good time to deliver them, according to thy great mercy. Bless all my friends, relations and acquaintance; those that are in sin, convert them; those that are in grace, confirm and strengthen them; those that are in adversity, comfort and relieve them; and those that are in prosperity, suffer them not to forget thee. Unite us all, O God, to one another by mutual love, and to thyself, by the constant practice of piety and holiness.

Make me mindful of that time when I shall lie down in the dust; and because I know not the day nor the hour, when I shall be summoned to the great tribunal, let me be always upon my guard, and never live in such a state as I shall be afraid to die in; but that my daily care may be, to get my soul raised more and more into such an holy, heavenly temper, such delight in God, such unspotted purity, and fervent charity, as may best qualify and prepare me for the company of saints and angels in thy heavenly kingdom; through Jesus Christ our Lord; in whose blessed name and words I conclude my imperfect prayers, saying,

Our Father, &c.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with me this day, henceforth and for evermore. *Amen.*

A Prayer for a Person that daily works at his trade, to be added to the former Prayer.

Almighty God, who in thy wise providence hast constituted several ranks and qualities of men, that they might mutually subsist to the support of each other; teach me to be content with the station wherein thou hast been pleased to

place me; grant that I may honestly and diligently discharge the duties of my calling; and without anxiety depend upon thy blessing for the success of my lawful endeavours. That however contemptible my profession may be in the eyes of some men, my fidelity and industry may be acceptable in thy sight; that they may bring me in return a convenient subsistence for my family in this life; and in the next, the reward thou hast promised to all those that truly love and fear thee, through Jesus Christ our Lord. *Amen.*

An Evening Prayer for a Person in Private.

MOST great and glorious Lord God; I desire to prostrate myself with all humility before thy divine majesty, under a deep sense of my own unworthiness. With shame and sorrow, and confusion of face, I confess and acknowledge thy infinite mercy and goodness to me, and my own vileness and ingratitude to thee. I have, O Lord, abused thy gifts and blessings, despised thy goodness, neglected thy service, preferred my passions and other creatures, before my duty and thy commands. I have neither believed in thee, O my God, nor obeyed thee, nor loved thee as I ought, and as I solemnly vowed I would. O Lord God, most gracious and reconcileable, pity and pardon me. I lament, O Lord, my detestable impiety, for having so long, and so often, and so obstinately offended thee. I confess and will forsake my wickedness, and am sorry for my sins. It grieves me, O most amiable goodness, it grieves me that ever I offended thee. With all my heart, O my God, do I now renew the sacred vow, which, alas! I have so often violated. I utterly renounce, O Lord, all things that may any way displease thee; from them all let it be thy good pleasure to deliver me. I know, Lord, I cannot love thee, but I must hate evil; and therefore I renounce and detest it. Turn thou me, O Lord God, and so shall I be turned; turn the whole system of my affections from sensual love to the love of thee. O my God, let thy heavenly love be the constant bias of my soul; O may it be the natural spring and weight of my heart, that it may always move towards thee. Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son; but I return with the prodigal. O let thy paternal bowels yearn over me, and for Jesus Christ his sake, graciously receive me. Lord, to

cept of my imperfect repentance, and send thy spirit of adoption into my heart, to instil true filial affections, that I may again be owned by thee for thy child, and call thee father, and share in the blessings of thy children, and at last become an inheritor of the kingdom of heaven.

O my God, fill my soul with so entire reverential a love of thee, that I may love nothing but for thy sake, or in subordination to thy love. Give me grace to study thy knowledge, that the more I know thee, the more I may love thee. Create in me a sincere obedience to all thy commands, a submissive patience under all thy chastisements, and an absolute resignation unto all thy disposals.

Make me, O Lord, so tender of thy honour, that I may shew a due regard to all the parts of thy worship; that I may always enter thy house with recollected thoughts, composed behaviour, becoming reverence, and sincere intentions of love; that I may hear thy word with a serious attention and inflameable heart, and a particular application; that I may frequent the public prayers, and approach thy table with fervent and heavenly affections, and with holy impatience for the blessings of thy love. Give me grace, for thy dearest sake, to pay a suitable veneration to all sacred persons, or places, or things, which are thine by solemn dedication, and separated for the uses of divine love, and the communications of thy grace, or which may promote the decency and order of thy worship, or the edification of faithful people.

May I ever, O Lord, have awful thoughts of thee; may I never mention thy venerable name, unless on solemn, just, and devout occasions; may I never mention it on those occasions without acts of love and adoration. O let it be the great business of my life, to love and glorify thy holy name by all the possible ways I can; by my mouth, by my conversation, by my public confession of thee before men, even to death, whenever thou art pleased to call me to it; by engaging all I can to glorify and love thee. Fix in my mind an habitual pure intention of thy glory in all my actions, that whether I eat or drink, or whatever I do, I may do all to the glory of thee, my God.

O Lord, let thy unwearied and tender love to me, make my love unwearied and tender to my neighbour, and zealous to procure, promote, and preserve his health and safety, happiness and life; and ready to succour and relieve, to

comfort and rescue, and pray for all, whom thy love, or their own necessities or miseries, recommend to my charity. Make me peaceful and reconcileable, always ready to return good for evil, to repay injuries with kindness, and easy to forgive; unless in those instances, where the impunity of the criminal would be injustice and cruelty to the public. Make me like thy own self, all meekness and benignity, all goodness and sweetness, all gentleness and long-suffering. And, O thou lover of souls, let thy love raise in me a compassionate zeal to save the life, the eternal life of souls, and by fraternal, and affectionate, and seasonable advice, or exhortation, or reproof, to reclaim the wicked, to win them to love thee.

Create in me, O Lord, a perfect abhorrence of all impurity, that I may purify myself, as thou, Lord, art pure. I know, O Lord, that I can never be partaker of the divine nature, unless I escape the pollution that is in the world through lust. O do thou therefore cleanse me from all filthiness of flesh and spirit, that I may perfect holiness in thy fear. Give me grace to possess my vessel in sanctification and honour, and to keep thy temple holy, that thy spirit may always there inhabit. Give me grace, O Lord, to fly all incitements, opportunities or instruments of defiling either my neighbour or myself; to beat down my body, and bring it into subjection. Let me live ever watching or praying, or profitably employed, that I may leave no room, if possible, for any unclean spirit to enter into my soul, and tempt me.

Lord, make me contented and thankful, and well pleased with that portion thy wise providence has allotted me in this world, and to acquiesce in thy choice as best for me. O let the world never more have place in my heart; all my affections I withdraw from that, to fix on thee.

Be pleased, O Lord, to take me into thy protection this night, and defend me from all the dangers of it. Refresh my body with such comfortable rest and sleep, that in the morning with my renewed vigour, I may be the better disposed to do thee all faithful service. Let not evil spirits or evil men approach to hurt me; let me lie down with holy thoughts of thee; and when I awake, let me still be with thee.

Add this Paragraph on Sunday in the Evening.

"PARDON, O Lord, all those imperfections that have accompanied me this day, in my attendance in thy house; forgive the deadness and dulness of my affections, the wanderings of my thoughts, and the distractions of my mind. Sanctify to me all those means of grace, which by thy bounty I have this day been partaker of; and help me, in the week following, to live according to my profession and my prayers, according to the instructions and exhortations which I have received out of thy holy word; that my conversation may be as becometh the gospel of Christ. Let me not abuse these means by resting in them, but let them bring forth the peaceable fruits of righteousness."

Shew mercy, O Lord, to the whole world. Let the gospel of thy son run, and be glorified throughout all the earth; let it be made known to heathens and infidels; and let it be obeyed by all that are called christians. Be merciful to this nation wherein we live; grant that we may be so humbled and reformed, that we may be pardoned and spared. Multiply thy blessings upon our rulers; and make them signal instruments of thy glory, and of the public good. Be gracious to all those that minister in holy things, that they may diligently watch over those souls committed to their care, instructing them in saving knowledge, and guiding them by their own examples, praying for them, and blessing them, exercising spiritual discipline in thy church, and rightly and duly administering thy holy sacraments. Visit in mercy all the children of affliction; relieve all their particular necessities of body and mind, and lighten all their burdens; give them patience and submission to thy blessed will, and in thy due time deliver them from all their troubles. Bless all my friends and relations; let them first seek the kingdom of God and its righteousness, and then let all other things be added unto them.

Adored be thy goodness, O Lord, for those mercies, both temporal and spiritual, which thou from time to time hast bestowed upon me; that thou hast supported my body with the good things of this life, and that thou hast prepared for my soul the happiness of the next; particularly, I desire to offer to thee my humble and hearty thanks for the preser-

vation of me the day past from innumerable accidents and dangers. If I have escaped any sin, it is the effect of thy restraining grace; if I have avoided any danger, it was thy hand directed me, and to thy holy name for both be given all glory and praise. Let the sense of all thy blessings have this effect upon me, to make me better, and to lead me to repentance. And all this I beg for Jesus Christ's sake; in whose blessed name and words I continue to pray, saying,

Our Father, &c.

The grace of our Lord Jesus Christ, &c.

FORMS OF DAILY DEVOTION.

(From Bishop Taylor.)

A form of Prayer for the Morning.

In the name of the Father, and of the Son, and of the Holy Ghost—

Our Father, &c.

I. Most glorious and eternal God, Father of mercy and God of all comfort, I worship and adore thee with the lowest humility of my soul and body, and give thee all thanks and praise for thy infinite and eternal glories and perfections; and for the continual demonstration of thy mercies upon me, upon all mine, and upon the holy catholic church.

II. I acknowledge, O God, that I have deserved thy wrath and indignation. But thy mercy triumphing over thy justice and my sins, thou hast still continued to me life and time of repentance; thou hast opened to me the gates of grace and mercy; and perpetually called upon me to enter in, and to walk in the paths of a holy life, that I might glorify thee, and be glorified by thee eternally.

III. Behold, O God, for this thy great and unspeakable goodness, for the preservation of me this night, and for all thy graces and blessings, I offer up my soul and body, all

that I am, and all that I have, as a sacrifice to thee and thy service; humbly begging of thee to pardon all my sins, to defend me from all evil, to lead me into all good; and let my portion be amongst thy redeemed ones in the gathering together of the saints, in the kingdom of grace and glory.

IV. Guide me, O Lord, in all the changes and varieties of the world; that in all things that shall happen, I may have an evenness and tranquility of spirit; that my soul may be wholly resigned to thy divine will and pleasure; never murmuring at thy gentle chastisements and fatherly correction, never waxing proud and insolent, though I feel a torrent of comforts and prosperous successes.

V. Fix my thoughts, my hopes and my desires upon heaven and heavenly things; teach me to despise the world, to repent me deeply for my sins; give me holy purposes of amendment, and divine strength and assistance to perform faithfully whatsoever I shall intend piously. Enrich my understanding with an internal treasure of divine truth, that I may know thy will, and thou who workest in us to will and to do of thy good pleasure, teach me to obey all thy commandments, to believe all thy revelations, and make me partaker of thy gracious promises.

VI. Teach me to watch over all my ways, that I may never be surprised by sudden temptations, or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend not in my tongue neither against piety nor charity. Teach me to think of nothing but thee, and what is in order to thy glory and service; to speak of nothing but thee and thy glories; and to do nothing but what becomes thy servant, whom thy infinite mercy, by the graces of thy Holy Spirit, hath sealed up to the day of redemption.

VII. Let all my passions and affections be so mortified and brought under the dominion of grace, that I may never by deliberation and purpose, nor yet by levity, rashness or inconsideration, offend thy divine majesty. Make me such as thou wouldst have me to be; strengthen my faith, confirm my hope, and give me a daily increase of charity; that this day and ever I may serve thee according to all my op-

portunities and capacities, growing from grace to grace; till at last by thy mercies I shall receive the consummation and perfection of grace, even the glories of thy kingdom in the full fruition of the face and excellencies of God the Father, the Son, and the Holy Ghost; to whom be glory and praise, honour and adoration given by all angels, and all men, and all creatures, now and to all eternity. *Amen.*

After which conclude with this Ejaculation.

NOW in all tribulation and anguish of spirit, in all dangers of soul and body, in prosperity and adversity, in the hour of death and the day of judgment, holy and most blessed Saviour, Jesus, have mercy upon me, save me and deliver me. *Amen*

A form of Prayer for Noon.

I. O ETERNAL God, merciful and gracious, vouchsafe thy favour and thy blessing to thy servant: let the love of thy mercies and the dread and fear of thy majesty, make me careful and inquisitive to search thy will, and diligently to perform it, and to persevere in the practices of a holy life, even till the last of my days.

II. KEEP me, O Lord, for I am thine by creation; guide me, for I am thine by purchase; thou hast redeemed me by the blood of thy Son, and loved me with the love of a father; for I am thy child by adoption and grace. Let thy mercy pardon my sins, thy providence secure me from the punishments and evils I have deserved, and thy care watch over me, that I may never any more offend thee. Make me in malice to be a child; but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

III. KEEP me, O Lord, from the destroying angel, and from the wrath of God. Let thy anger never rise against me; but thy rod gently correct my follies, and guide me in thy ways; and thy staff support me in all sufferings and changes. Keep all my senses entire till the day of my death; and let my death be neither sudden, untimely, nor

unprovided; let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestations of thy great and miraculous mercy.

IV. Let no riches make me ever forget myself, no poverty ever make me forget thee. Let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or discompose my duty, or turn me from the ways of thy commandments. O let thy Spirit dwell with me for ever, and make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil. Make me humble and obedient, peaceable and pious. Let me never envy any man's good, nor deserve to be despised myself; and if I be, teach me to bear it with meekness and charity.

V. Give me a tender conscience; a conversation discreet and affable, modest and patient, liberal and obliging; a body chaste and healthful; competency of living according to my condition; contentedness in all estates; a resigned will and mortified affections: that I may be as thou wouldst have me, and that my portion may be in the lot of the righteous, in the brightness of thy countenance, and the glories of eternity. *Amen.*

Holy is our God. Holy is the Almighty. Holy is the Immortal. Holy, holy, holy, Lord God of Hosts, have mercy upon me.

Our Father, &c.

A form of Prayer for Evening.

O eternal God, great Father of men and angels, who hast established the heavens and the earth in a wonderful order, making day and night to succeed each other; I make my humble address to thy divine majesty, begging of thee mercy and protection this night and ever. O Lord, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever sins I have committed against thee this day, or any time before. Behold, O God, my soul is troubled in the remembrance of my sins, in the frailty and sinfulness

of my flesh exposed to every temptation, and of itself not able to resist any. Lord God of mercy, I earnestly beg of thee to give me a great portion of thy grace, such as may be sufficient and effectual for the mortification of all my sins, and vanities, and disorders: that as I have formerly served my lust and unworthy desires, so now I may give myself up wholly to thy service and the study of a holy life.

II. Blessed Lord, teach me frequently and sadly to remember my sins; and be thou pleased for Jesus my Redeemer's sake to remember them no more. Let me never forget thy mercies, and do thou still remember to do me good. Teach me to walk always as in thy presence. Ennoble my soul with great degrees of love to thee; and impress on my spirit a great fear, and veneration of thy holy name and laws; that it may become the great employment of my whole life to serve thee, to advance thy glory, to root out all the habits of sin, that in holiness of life, in humility, in charity, in chastity, and all the ornaments of grace, I may by patience wait for the coming of our Lord Jesus. *Amen.*

III. Teach me, O Lord, to number my days that I may apply my heart unto wisdom; ever to remember my last end, that I may not dare to sin against thee. Let thy holy angels be ever present with me to keep me in all my ways from the malice and violence of the spirits of darkness, from evil company, and the occasions and opportunities of evil, from all the ways of sinful shame, from the hands of all mine enemies, from a sinful life, and from despair in the hour of my death. Then, O blessed Jesus, shine gloriously upon me; let thy mercies and the light of thy countenance sustain me in my agonies, weaknesses and temptations; give me opportunity of a prudent and spiritual guide, and of receiving the holy sacrament, and let thy loving Spirit so guide me in the ways of peace and safety, that with the testimony of a good conscience and the sense of thy mercies and grace, I may depart this life in the unity of the church, in the love of God, and a certain hope of salvation through thee my Lord and blessed Saviour. *Amen.*

IV. Into thy hands, most blessed Jesus, I commend my soul and body, for thou hast redeemed both with thy most

precious blood. So bless and sanctify my sleep unto me, that it may be temperate, holy and safe, a refreshment to my wearied body, to enable it so to serve my soul, that both may serve thee with a never-failing duty. O let me never sleep in sin or death eternal, but give me a watchful and prudent spirit, that I may omit no opportunity of serving thee; that whether I sleep or wake, live or die, I may be thy servant and thy child; that when the work of my life is done, I may rest in the bosom of my Lord; till by the voice of the archangel, the trump of God, I shall be awakened and called to sit down and feast at the eternal supper of the Lamb. Grant this, O Lamb of God, for the honour of thy mercies, and the glory of thy name, O most merciful Saviour and Redeemer Jesus. *Amen.*

Our Father, &c.

Psalm, cxxi. 1. &c. I will lift up mine eyes unto the hills from whence cometh my help.

My help cometh of the Lord which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper, the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, neither the moon by night.

The Lord shall preserve thee from all evil; he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in, from this time forth for evermore.

Glory be to the Father, &c.

To your Evening Devotions add the following Act of Intercession.

O God of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to thee for help; hear the prayers of thy servant, who is unworthy to ask any petition for himself, yet in humility and duty, is bound to pray for others.

O let thy mercy descend upon the whole church; preserve her in truth and peace, in unity and safety; that offer-

ing to thy glory the never-ceasing sacrifice of prayer and thanksgiving, she may advance the honour of her Lord, and be filled with his spirit, and partake of his glory. *Amen.*

Bless all christian rulers, and grant them grace, wisdom, and understanding, to execute justice, and to maintain truth. *Amen.*

Bless those who minister in holy things. Clothe them with salvation, that the people may rejoice. *Amen.*

Let all my family and kindred, my neighbours and friends, receive the benefit of my prayers, and the blessings of thy favour; the comforts and supports of thy providence, and the sanctification of thy Spirit. *Amen.*

Relieve and comfort all the persecuted and afflicted; speak peace to troubled consciences; strengthen the weak; confirm the strong; instruct the ignorant; deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper; and bring us all, by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory, through Jesus Christ our Lord. *Amen.*

To your Devotions on Sunday add the following

(From Bishop Andrews.)

THROUGH the tender mercy of our God, the day spring from on high hath visited us.

Blessed be thy name, O Lord, for that light which no darkness ever overspreads, that sun which never goes down.

O thou who, on this day, didst rise again, raise up my soul to newness of life; grant me repentance from dead works, and plant me in the likeness of thy resurrection.

And thou, O Father and God of peace, who didst bring again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant; make me perfect in every good work to do thy will, working in me that which is well pleasing in thy sight, through Jesus Christ.

O thou, who didst also on this day of the week, send down on thy apostles thy most Holy Spirit; take not the same Spirit away from us: but grant to all thy servants who ask it of thee, that they may be daily renewed, and more plentifully enriched with the same.

O Lord, who, by choosing this day for these most important, most beneficial events, didst direct thy apostles to call

it, and to make it thy holy day; grant, that, by imploring thy grace, and celebrating thy praise on this holy day; by praising and reading thy word; and by attending on the public assemblies of thy saints in the house where thy honour dwelleth; I may be prepared for that eternal rest which remaineth for the people of God, of which the sacred rest of this day is a figure and a pledge—and for joining in the eternal hymns of angels and blessed spirits in the life to come; ascribing unto God the Father, the Son, and the Holy Ghost, honour and praise for ever and ever. *Amen.*

A Morning Prayer for a Person in Private.

O most gracious God, who art the Author of all the good things that I enjoy; in thee I live, and move, and have my being; And to thy good providence I must ascribe it, that I am now in health and safety; that I have enjoyed the comfortable refreshments of the night past; and that none of those evils which I have justly deserved, have come nigh me or my dwelling; for these, O Lord, and all thy other mercies, I desire, in an humble sense of thy great goodness, to adore and praise thy glorious name.

I confess, O Lord, that I am not worthy of the mercies thou hast bestowed upon me. My transgressions are great, and have been often repeated: But, O merciful Father, let not my sins provoke thee to leave me to my own folly and weakness. I lament and bewail before thee the corruption of my nature, and know not where to fly for relief and succour, but unto thee.

Forgive, I humbly pray thee, whatever I have done amiss; and so arm me for the time to come with the powerful assistances of thy grace, that I may be enabled to overcome all the temptations of the world, the flesh, and the devil, and to walk worthy of that holy name whereby I am called; denying all ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world.

Grant, O Lord, that as I have devoted myself to the service of Christ Jesus, so I may walk in his commandments, and have my conversation as becometh his gospel; that I may daily grow in grace, and be continually advancing in his ways and righteousness and true holiness, till I become perfect in every good word and work.

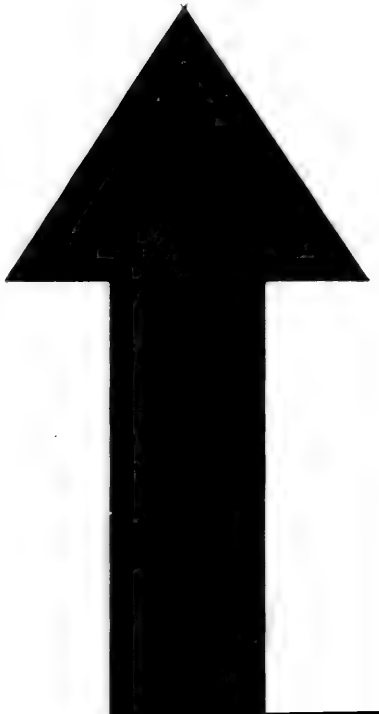
O Lord, suffer no affections to dwell in me but what are pleasing in thy sight; Endue me with an honest and upright mind, that I may abstain from all appearance of evil. Let no worldly interest or advantage ever tempt me to the least injustice, or turn me aside to the ways of fraud and oppression: but, in the use of honest and lawful means, give me grace to depend upon thy providence, and to rest contented under all the dispensations of thy infinite wisdom and goodness. And though thou shouldst see fit to deprive me of any, or even of all the comforts of this life; yet, O gracious Father! leave me not destitute, I beseech thee, of those things that accompany salvation, nor deny me thy favour, which is better than life itself: Whatever thou seest fit to deprive me of, O take not from me, I beseech thee, the comforts of thy Holy Spirit; but in all the troubles and disappointments of this world, in all the calamities and trials I shall meet with here, be thou my only refuge and support, my stay and trust, my Saviour and mighty deliverer; stand by me in all trials, succour me in every temptation, support me in discouragements, and advise me in all difficult cases; but above all, O Lord, I most earnestly beseech thee, that when the time of my dissolution draws nigh, and all things here begin to fail me, thou wouldst then vouchsafe to strengthen and support me, and at last receive me into thy blessed kingdom. Keep me, I most humbly beseech thee, this day from all evil; and grant, that being in safety under thy protection, I may be always holy and acceptable in thy sight, in and through the merits of my dear Redeemer, who, in his holy gospel has taught me to say,

Our Father, &c.

To be added to the Morning Prayer, on the Lord's Day.

In an humble and thankful sense of thy goodness, O Lord, I am going to thy house, there to present my soul and body to thee, in the assembly of thy saints.

Let thy Holy Spirit compose my mind to a serious and devout attention in all the parts of thy divine service: Let me praise thy name with chearfulness, pray unto thee with earnestness, hear thy word with reverence, and practice it with faithfulness; and vouchsafe more fully to inform me of my duty, to correct and amend what is amiss in me, to



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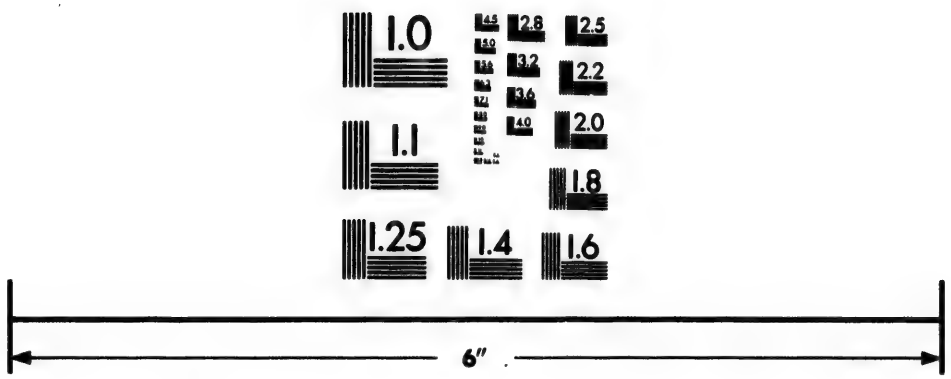

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encourage and strengthen my good resolutions, and to assist me in all well doing for the time to come; that so growing every day better and better by my communion with thee, I may become such as thou canst love and delight in, and will reward at the great day, for the sake of the Lord Jesus. *Amen.*

14 That your whole life may be the more exact, and you may have less to do when you set a time apart for more solemn examination, I would advise you every night to put some such questions as these to yourself, which, for your use, I transcribed chiefly out of that excellent book, intitled, A Companion for the Festivals and Fasts of the Church."

SHORT HEADS OF EXAMINATION FOR THE EVENING.

How have I spent the day past? What sin have I committed?

Have I performed my morning devotions? And how?

Have I resigned myself to the all-wise government and disposal of God, to be ordered and ruled by him, and to do his Will?

Where other opportunities have offered themselves, how have I behaved myself in relation to them?

Have I conversed with candor, affability, and sincerity?

Have I kept at a distance from slander and evil-speaking?

Have I had sufficient care, in my commendation of others, so as to give no encouragement to any evil practices?

How have I employed or improved my time?

If I have engaged in affairs, with what honesty and fidelity have I discharged them?

If I have diverted myself, have I done it innocently, and within the bounds of christian moderation?

Have I been guilty of any excess in eating, or drinking, or sleeping?

What mercies have I received? How thankful have I been, and am I, for them?

What temptations have I resisted?

What ground have I got of the sin that doth most easily beset me?

How have I governed my passions in the little accidents that daily happen to provoke me?

What opportunities have I had of doing good? and how have I improved them?

What opportunities have I had of discouraging evil? And how have I opposed it?

"To these questions you may add such others as you find useful. If you recollect the whole time of the day from your rising (for which a few minutes before your evening devotions will suffice) you will very easily be enabled to answer the preceding questions; and when you have done this, you must heartily beg God's pardon for any sins you have been guilty of, and shew yourself thankful for those blessings, respecting either this or another life, which he hath bestowed on you. For a more particular examination, see a book entitled A New Manual of Devotions, in Three Parts. Part II.

An Evening Prayer for a Person in Private.

O ETERNAL and infinitely glorious God, the great Creator, gracious preserver, and wise governor of the world; I, thy sinful and unworthy servant, fall down before thee at this time, to present my prayers and supplications to thy divine majesty.

I admire and adore the incomprehensible perfections of thy nature, and gratefully acknowledge thy marvellous and undeserved goodness towards me and all thy creatures; I have nothing, O Lord, but what I have received from thee; thou freely gavest me my being, and madest me capable to know, love, serve, and enjoy thee for ever; Thou hast continued to me the being which thou at first gavest me, delivering me from a multitude of evils, and bestowing mercies and favours upon me, both for my soul and body, more than I can number; O that I had made returns to thee in any measure suitable to the benefits I have received from thee; that I had employed all thy gifts to thy honour and glory, and never abused any of those talents intrusted to me. But alas! I with shame acknowledge, that I have been guilty of

great ingratitude towards thee; I have been an unprofitable and unworthy servant; I have neglected my duty, followed the inclinations of my corrupt nature, and instead of loving and delighting in thee, I have been eager and passionate after the things of this world.

Let thy goodness and forbearance, O Lord, lead me to repentance; and though I have rendered myself unworthy of the least of all thy mercies, yet for the sake of thy beloved Son, in whom thou art well pleased, spare me, O good Lord spare me, and be not angry with me for ever. Wash away all my sin in that fountain thou hast opened for sins and uncleanness, that there may be nothing to interpose between thy mercy and my poor soul.

Lay not to my charge, O merciful God, the sins which I have this day committed; [*name them in particular*] and not only pardon them, but give me grace from henceforwards entirely to leave and forsake them, and to amend my life according to thy holy word.

Make me always mindful that thou art every where present, and knowest my most secret thoughts, that I may fear to offend thee, and bring every thought and desire to the obedience of thy will.

Possess me, O Lord, with a lively sense of the frailty of my life, the certainty of a judgment to come, the unspeakable glories of heaven, and the most dreadful torments of hell, that I may in good earnest, set about the great work of my salvation, and never be so foolish as to [illegible] the pleasures of sin, which are but for a season, [illegible] that everlasting fulness of joy which is in thy presence for evermore.

Grant, O Lord, that duly considering the vast disproportion which is betwixt this life, and my eternal state, I may live as becomes the gospel of Christ, working out my salvation with the greatest care and circumspection, that when the great and terrible day of the Lord shall come, I may be accepted by him, and admitted to the inheritance of the saints in light.

Cause the light of thy glorious gospel to shine throughout the world, and the borders of thy Son's kingdom to be enlarged, by a speedy conversion of Jews, Turks, and infidels. O let the wickedness of the wicked come to an end, and do thou establish and increase the just.

Remove all dissentions and divisions among christians, and bring in the practice of universal holiness, peace, and love. Be more especially gracious to this church and nation to which I belong; and herein to our sovereign lord king George; fill him with sound wisdom, godly zeal, and all other christian virtues, that he may be a terror to evil doers, and a rewarder of them that do well. Bless our most gracious queen Charlotte, and all the royal family.

Extend thy compassion to all that labour under any affliction; send relief to those that are in want, ease to those that are in pain, and deliverance to the oppressed and persecuted, especially those that suffer for righteousness sake. I beg thy grace and mercy for all my friends and relations, for all that pray for me, or have desired my prayers; particularly—

Give me, O Lord, the comfortable refreshment of a quiet and undisturbed sleep. Defend me from all evil, and from the fear and dread of any. Keep me more especially from the evil of sin, and the assaults of my spiritual enemies, and let thy goodness follow me all the days of my life, for Jesus Christ's sake, in whose name and words I continue to pray.

Our Father, &c.

To be added on Sunday Evening.

Accept, O Lord, of that dedication I have made of my soul and body to thee, with prayers and praises in the public congregation. Pardon all the wandering and evil thoughts, and all the unfit actions I may have been guilty of in my attendance upon thee. Preserve in me always a religious sense of thee, whatever I am, or whatever I do, that thy holy laws may be more deeply graven on my heart.

O that every truth I have at any time learnt, may be faithfully remembered by me, that I may be more diligent in my calling, more dutiful to my relations, and more contented in all conditions; that running the way of thy commandments, I may at length attain thy gracious promises, and be made partaker of thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Morning Prayer.

(From Mr. Merrick.)

O ALMIGHTY God, who hast made all things in heaven and earth, and hast given thy Son Jesus Christ to die upon the cross for me and for all mankind, make me truly thankful for thy goodness towards me; sanctify me by thy Holy Spirit, and enable me to do all things which thou hast commanded. Glory be to thee for having brought me to the beginning of this day; Defend me in it from all sin and danger; let me not take thy holy name in vain, nor speak any words that may offend thee; let me not steal, nor cheat, nor any way hurt or grieve my neighbour; but grant that I may do unto all men as I would they should do unto me. [Grant that I may honour my father and mother.] Keep me from lying and evil speaking, from anger, fretfulness, and stubbornness, from strife and quarrelling, from envy, spite and malice, and from all uncharitableness. Make me modest in my behaviour and conversation; cleanse the thoughts of my heart; keep me from pride and sloth, and idleness, from gluttony and drunkenness; and grant me all such tempers of mind as will make me happy in life and in death. Bless the king and royal family, and all our governors, pastors, and teachers. Bless my friends and relations, [particularly my father and mother, my brothers and sisters] for the sake of Jesus Christ our Lord and Saviour. *Amen.*

Our Father, &c.

An Evening Prayer.

O HEAVENLY Father, forgive whatever thou hast seen amiss in me this day, and watch over me, I beseech thee, this night and for evermore. Grant me quiet and refreshing sleep, and defend me from all dangers both of soul and body; and give me the promised grace of thy Spirit to lead an innocent and holy life: Yet not to trust in my own righteousness, but wholly in the merits of thy blessed Son; that I may die with well-grounded comfort and joy, whenever thou shalt be pleased to call me. Bless the king and royal family, and all our governors, pastors, and teachers. Bless my friends and relations [particularly my father and mother, my brothers and sisters] for the sake of Jesus Christ our Lord and Saviour. *Amen.* Our Father, &c.

Morning Prayer.

PONDER my words, O Lord, consider my meditation: my voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up. *Psalm*, v. 1, 3. Almighty God, who dwelling in the highest heavens, yet vouchsafest to regard the lowest creature here upon earth, I humbly adore thy sacred majesty, and with all the powers of my soul and body do exalt and praise thy holy name for all the mercies and comforts of this life, and for the hopes and assurances of a better; for protecting me from the evils and dangers of the night past, and for bringing me safely to the light of a new day; continue this thy mercy and goodness to me; and as thou hast awakened my body from sleep, so raise my soul from the death of sin, unto a life of righteousness. Deliver me, O God, from the evils of this day, and guide my feet in the paths of peace and holiness, and strengthen my resolutions to embrace all opportunities of doing good, and carefully to avoid all occasions of evil, especially those sins* which by nature and inclination I am most likely to fall into: and when, through frailty, or the violence of any other temptation, I fall from my duty, do thou in mercy restore me again with a double portion of thy grace and Holy Spirit, to maintain a more vigorous defence against Satan and his devices. Shower down thy graces and blessings upon all my relations, [on my father and mother, on my brothers and sisters,] on all my friends, and give thy holy angels charge over them, to protect them form all sin and danger. Make me diligent in the duties of my calling, and that in all the changes and chances of this life I may absolutely submit to thy divine providence. Let thy blessing be upon my actions, and let thy wisdom direct my intentions, that so the whole course of my life, and all the designs of my heart may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. *Amen.* Our Father, &c.

*Here name such sins as you are most afraid of.

See *Psalm*, iv. xiv. xxiii. lxxxvi.

When you go out of your Chamber.

THE blessing of God descend upon me and all belonging to me, and dwell in my heart for evermore; and bless my going out and my coming in, now and for ever. *Amen.*

Evening Prayer.

LET my prayer, O Lord, be set forth as incense, and the lifting up of my hands be as an evening sacrifice. *Psalm*, cxli. 2. O Lord, our heavenly Father, almighty and everlasting God, whose glory the heaven of heavens cannot contain, look down from the throne of thy majesty, and behold thy unworthy servant, prostrate before thy mercy-seat, humbly confessing unto thee the vanity and sinfulness of my whole life; especially the omissions* of my duty and commission of sins this day, wherewith I have so lately offended thine infinite majesty and goodness, and so greviously wounded my own soul: of these, and all other my transgressions, I most earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me, the burden of them is intolerable: have mercy upon me most merciful Father, for thy Son Jesus Christ's sake, forgive me all that is past, and accept of these my prayers and supplications, through the merits and mediation of the same, our Mediator and Redeemer. And although I am unworthy, through my manifold sins and iniquities, to offer unto thee any sacrifice of praise and thanksgiving, yet I beseech thee to accept of this my bounden duty, with my unfeigned thanks for all thy goodness and loving-kindness to me and all mankind,† purely proceeding from thy bounty, and wholly intended for my good, and particularly for preserving me this day in the midst of so many dangers incident to my condition, and from so many calamities as are due to my sins. Thou art my creator, O my God, and protector; thou art the ultimate end of my being, and supreme perfection of my nature; under the shadow of thy wings is perpetual repose, and from the light of thy countenance flow eternal joy and felicity; to whom be glory and honour, world without end. *Amen.*

* Here name particular sins and failings of the day.

† Here name particular blessings and mercies.

AND thou, O Lord, by whom kings reign, and princes decree justice, bless our most gracious sovereign lord king George, and all the royal family; all my relations, friends, and kind benefactors ‡ let thy providence succour them and theirs from all evil and danger, and do thou reward them seven-

‡ Here name particular persons.

fold into their bosom for all the good they have done to me. Be pleased, likewise, O Lord, (in whose hands are the issues of life and death) to succour, help, and comfort all that are in danger, necessity, and tribulation, all that labour under any bodily pain, sickness, or temptation, or are disturbed in mind;* relieve such according to their several necessities, giving them patience under their sufferings. Subdue in me the evil spirit of wrath and revenge, and dispose my heart patiently to bear reproaches and wrongs, and to be ready not only to forgive, but also to do good for evil, that all men may know that I am Christ's disciple. And finally, O Lord, since thou hast ordained the day to labour in, and the night to take our rest, as I praise thee for the mercies of the day so I humbly beg the continuance of thy gracious protection over me this night. Let thy holy angels pitch their tents about my bed, that being safely delivered from all perils and dangers of this night, and comfortably refreshed with moderate sleep, I may be enabled to discharge the duties of my calling, and faithfully to persevere in holiness and pureness of living all the days of my life, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

*Especially those for whom thy prayers are desired.

Our Father, &c.

When you lie down in your Bed.

I WILL lay me down in peace, and take my rest, for it is thou, Lord, only that makest me to dwell in safety; and into thy hands I recommend my spirit, my soul and my body, for thou hast redeemed me, O Lord, thou God of truth!

PRAYERS FOR YOUNG PERSONS AND SERVANTS.

A Morning Prayer for a Child.

GLORY be to thee, O Lord! for all the blessings I daily receive from thee; for thy particular preservation and refreshment of me the night past. Incline me to believe in thee, to fear thee, and love thee with all my heart; to wor-

ship thee, to give thee thanks; to honour thy holy name, and to serve thee truly all the days of my life.

Make me to love my neighbour as myself; and to do to all men as I would they should do to me. Make me obedient to my parents, and all my governors in church and state.

Grant, O Lord! that I may order myself lowly and reverently to all my betters; that I may hurt no body by word or deed; that I may keep my hands from picking and stealing, and my tongue from evil-speaking, lying and slandering; that I may keep my body in temperance, soberness and chastity; that I may never covet, nor desire other men's goods, but learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please thee, O Lord, to call me. And all this I beg for the merits of Jesus my Saviour; in whose holy words I sum up all my wants, saying, Our Father, &c.

An Evening Prayer for a Child.

O Lord God, my heavenly Father, I humbly implore the pardon and forgiveness of all the sins I have committed this day, either in thought, word or deed. Cleanse me from all my wickedness, and strengthen my weakness, that I may overcome all the temptations that daily surround me.

Assist me, good Lord, by thy grace, that I may worship thee, serve thee, and obey thee, as I ought to do. Supply me with all things needful while I live in this world, and fit and prepare my soul for the happiness of the next.

Make me to avoid all occasions of offending thee, and suffer me not to be tempted above what I am able; but defend me in all dangers both of body and soul: keep me especially from sin and wickedness, from my ghostly enemy, and from everlasting death.

I commend to thy divine providence (my father and mother, brothers and sisters,) all my friends and relations. Vouchsafe them all those graces and blessings thou knowest most suitable for them.

O thou that never slumberest nor sleepest, watch over me this night, and refresh me with seasonable rest, that I may rise the next morning more fit for thy service.

I return, O Lord, to thee all praise and thanksgiving, for all those mercies which thou hast this day bestowed upon

me. As long as I live, let me praise the Lord; as long as I have any being let me magnify thy holy name. Hear my prayers, and accept my praises, for the sake of my Saviour Jesus Christ. In whose holy words I sum up all my wants.

Our Father, &c.

A Prayer for a Child, to be used Morning and Evening.

(From Mr. Burkitt.)

ALMIGHTY God, who madest me, and hast preserved me to this hour, I praise and glorify thy name for all thy mercies. Look graciously upon me and bless me, I humbly beseech thee; pardon all my sins, and give me grace to remember and put in practice my baptismal vow, by "renouncing the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." O do thou incline my heart to that which is good; and give me grace to fear thee and keep thy commandments; make me (dutiful to my father and mother, loving to my brothers and sisters,) obedient to my teachers, humble and reverent to all my betters, meek and courteous to all people.

Preserve me from bearing malice or hatred in my heart, from lying and stealing, and from all evil thoughts, words and actions. Guide me by thy Holy Spirit, that I may live to thy glory, and hereby obtain everlasting life.

Lord, bless all my relations and friends, and save and defend them and me from all dangers [this day or night] and evermore, through Jesus Christ our Lord. *Amen.*

A Morning Prayer for a Young Person.

O ETERNAL God, and heavenly Father, thou art the kind author of my being, be thou the gracious guide of my life; my age is simple and unexperienced, O be thou pleased to inspire me with true wisdom from above, that it may guide and direct me in all my ways. I am come into the world full of snares and temptations, O do thou fill me with the knowledge and love of thy truth, that it may keep me from the ways that lead to destruction.

I render unto thee unfeigned thanks for all the blessings I daily receive from thee, and for thy particular preservation and refreshment of me this night past.

O Lord, have mercy upon me, and forgive me all my sin; and give me grace to flee all youthful lusts, and to remember thee my Creator in the days of my youth.

O possess my heart with the fear of thee, and dependance upon thee. Let me always walk as in thy presence, considering that I must one day die (I know not how soon) and render an account of all the actions of my life. Possess also my heart, O my God, with that natural tenderness for my parents, and those that have the care of me, and with that christian sense of my duty towards them, that my language may be respectful, my actions dutiful, and my whole behaviour such, that I may not increase the burden and care of their lives, but prove a comfort and blessing to them.

Bless me, O Lord, in my learning, and deliver me from sloth, and idleness, and bad company, and from all dangers both of body and soul; and help me daily to increase in knowledge, and wisdom, and all virtue.

I commend to thy divine providence [my father and mother, my brothers and sisters] all my friends and relations, all in this family, and all mankind. Vouchsafe us, O gacious God, all those graces and blessings which thou knowest to be most needful for us.

Unto thee, O my God, do I dedicate my soul and body, beseeching thee to take them into thy care and protection, that they may be always employed in thy service, and to thy glory; that having served thee faithfully in this life, I may at last attain life everlasting, through the merits and mediation of my blessed Saviour and Redeemer, Jesus Christ our Lord; in whose holy name and words I present my own, and the wants of all mankind; saying.

Our Father, &c.

An Evening Prayer for a Young Person.

O ALMIGHTY God, and merciful Father, who willingly hearest the prayers of all that call upon thee faithfully, I humbly beseech thee to pardon whatsoever thou hast seen amiss this day in my thoughts, words, or actions, *Here mention particulars.* particularly,

Make me, O Lord, thoroughly sensible of the great weakness and corruption of my nature, and the many errors of my life.

Assist me, I pray thee, in making it my constant endeavour to resist and conquer every evil inclination within me, and every temptation from without.

Help me daily to increase in the knowledge and love of thee, my God, and of my Saviour Jesus Christ.

Shew me the way in which I should walk whilst I am young, and grant that I may never depart from it.

Bless, I pray thee, whatsoever good instructions have at any time been given me; help me carefully to remember them, and seriously to practise them, that I may be ever growing in knowledge, in wisdom, and in goodness.

Bless, and defend, and save the king, and all the royal family, and all orders of men amongst us, from the highest to the lowest. Lord, give them all grace in their several stations, to be instrumental to thy glory and the public good.

Accept, O Lord, of my humblest praise, and thanksgiving for all the goodness thou hast this day, or at any time, shewed me; for all the helps of preventing or restraining grace thou hast vouchsafed me; for whatever I have done which is in any measure acceptable to thee; for whatever progress I have made in my learning; for thy preservation of me from all the miseries and dangers which frail mortality is every moment exposed to; particularly for

I humbly commit my soul and body to thy care this night, begging thy gracious protection and blessing.

Here mention any particular mercy God has bestowed upon you.

And all these mercies and blessings which I ask for myself I heartily desire for all my relations and friends, and for all mankind: Let it please thee to guide us all in this present life, and to conduct us safe to thy heavenly kingdom, through Jesus Christ, our only Lord and Saviour; in whose most holy name and words, I conclude these my imperfect prayers. Our Father, &c.

A Morning Prayer for a Servant.

O Lord my God, the great Creator and preserver of all Mankind; I bless and praise thy holy name for all thy mercies to my soul and body. Thou hast given me another day, O give me grace to spend it to thy honour and glory: enable me to work in it the work for which thou hast sent me into the world, before the night of death cometh wherein I cannot work. Grant that I may not increase the num-

ber of my transgressions, by running heedlessly or knowingly into the commission of any sin.

O God, thou witness of all my actions, and judge of all my thoughts and affections, what would become of me, if thou shouldst enter into strict judgement with me! How should I stand before thy tribunal, covered with the guilt and shame of my sins? Lord, I repent, increase thou my repentance. I repent of* — O be thou reconciled unto me, and pardon me for the sake of Jesus Christ! And not only pardon my sins, but deliver me from the power and dominion of them: I am conscious to myself of great weakness and frailty, O do thou confirm and strengthen me.

* Here mention those sins which most burden thy conscience.

Create in me a clean heart, O God, and renew a right spirit within me: Give me a true faith, and inflame my heart with a holy love, that I may delight in thy commandments, and walk before thee in uprightness and fear, in faithfulness and honesty, constantly and cheerfully depending upon thee.

Enable me to do the duty of my place, not with eye-service, but with singleness of heart, as knowing that I shall be accountable to thee at the day of judgment, as well as for those duties which I owe my master and mistress, as for those which are more immediately to be paid to thee. O Lord, keep me from all approbrious and reproachful language, from all lying and slandering, and from all unjust and deceitful actions: make me always thankful, humble, and contented, neither withholding from thee the praise due to thine infinite bounty and mercy; nor from man, the thanks due to him for any act of kindness or charity towards me.

Help me, O my God, so to walk before thee, that my soul may enjoy true liberty, that my life may be full of comfort, my death of peace, and that I may attain eternal glory, through Jesus Christ our Lord.

Bless this whole family to which I belong, and sow in all our hearts the seeds of unfeigned charity; that we may all enjoy the comfort of a mutual affection, and a mutual assistance and aid in our several places; possess us with a just sense of our duty to thee and man, that we may be living members of thy blessed Son; and grant, that being protected by thy providence, directed by thy word, and as-

sted by the influence of thy Holy Spirit, we may be admitted into thy glorious kingdom in heaven, where we shall adore and praise thee, love and enjoy thee to all eternity; through Jesus Christ our Lord, in whose holy name and words I continue to pray:

Our Father, &c.

An Evening Prayer for a Servant.

O my God, my strength, and the rock of my salvation; how does my soul praise thee for thy great goodness, and for all the precious promises of thy gospel.

But, O my God, I have forgotten thee, though thou hast given me my being: I have forgotten thee, though thou gavest thine own Son to redeem me, not only to free me from the punishment due to my sins, but from the slavery and dominion of them, and to procure for me life eternal. I have feared the displeasure of man, whose breath is in his nostrils, more than I have feared thine, O thou just and holy judge of mankind: I have been more solicitous for the bread that perishes, than for thy favour, which is better than life itself: I have sinned against my knowledge, thy word, and the motions of thy Holy Spirit. I have been apt to repine and murmur at thy providence, and to be discontented in my condition, particularly* — But I repent, O my God, of all my sins, and humbly beg the assistance of thy grace, that I may do works meet for repentance, and serve thee in truth and with an upright heart all the days of my life.

*Here mention particular sins.

Have mercy, O Lord, have mercy upon me, and forgive me all my offences, and give me grace to keep upon my watch, and guard against them for the future: Enable me sincerely to endeavour to reform and amend my life, that I may every day grow and increase in goodness, and be so much the fitter for death, the nearer it approaches to me; and whenever it comes, let it find me, O Lord, in a disposition and frame of spirit fit to die; having an unshaken faith, an humble resignation and submission, a holy contempt of earth, and a devout love of heaven.

Thou hast called me to be a servant, but thou hast called me to be a son too, and an heir of eternal life; O give me grace to be contented, and faithful to discharge my duty. Do thou, who never slumberest nor sleepest, watch over

me, and this whole family; Let thine angels pitch their tents about us this night; let us lie down securely, and let our sleep be sweet and refreshing to us, for Jesus Christ's sake; in whose name and words I beg all things needful both for myself and all mankind, particularly for all that I am any way bound to pray for. Our Father, &c.

Another Prayer for a Servant.

O Lord God almighty, whose loving-kindness is better than life, and whose service is perfect freedom: It is the wise appointment of thy providence, that there should be various orders and degrees of men, and that I should be disposed of in the station where now I am. O Lord, I humbly submit to thy good pleasure, and desire with content and thankfulness to accept of my portion, how low and mean soever in the world. If my blessed Redeemer, who is Lord of all, would *take upon him the form of a servant*, for our sakes; O why should I refuse to be a servant to others? If I faithfully discharge the duties of my place, I know I shall be as acceptable to my God as any that enjoy the highest stations. If I be found in the way of righteousness, I shall be exalted in the world to come to everlasting happiness and glory. O let it not be so much my care to get higher in the world, as to get more in thy favour, wherein is life. Suffer me not to be a servant to sin, or a slave to any lust; but grant me to enjoy the blessed liberty wherewith Christ Jesus has made us free, that I may serve thee, my God, faithfully, and run the way of thy commandments after thou hast set my heart at liberty. Be thou pleased, O Lord, to fit me for and assist me in, the service to which I am called, that I may perform it to the glory of thy great name, to the satisfaction of those whom I serve, and to my own advantage and comfort. Make me true and faithful, careful and diligent, humble and obedient, doing the business of my place, "not with eye-service as a man pleaser, but in singleness of heart, fearing God." Teach me to deny myself, to be meek and patient, *not answering again* to stir up wrath; but with silence and submission following the things that make for peace. Suffer me not to wrong or cheat my master, or do him any damage for my own filthy lucre, or fleshly pleasure; that I may be found faithful in the sight of my God, who evermore seeth in secret, and search-

eth the very heart. Wh[illegible]ervant soever else I am, O Lord, let me ever be found in [illegible] number of thine; and make me, I beseech thee, such every way towards thee, that thou mayest mercifully accept me, and all my services. Pardon and forgive all the sins of my life past and grant me the assistance of thy grace and Holy Spirit, that I may serve thee faithfully in this world, and at last be received into thy eternal kingdom through Jesus Christ our Lord, who has taught us when we pray, to say,

Our Father, &c.

PRAYERS FOR VARIOUS OCCASIONS.

A Prayer for the Devout Observation of the Lord's Day.

(From Bishop Kenn.)

Glory be to thee, O my God, who in compassion to human weakness, which is not capable of an uninterrupted contemplation of thee, such as the saints have above, hast appointed a solemn day on purpose for thy remembrance. Glory be to thee, for proportioning a seventh part of our time to thyself, and liberally indulging us with the remainder. Let me ever esteem it my privilege and my happiness, to have a day of rest set apart for thy service, and the concerns of my own soul; to have a day free from distractions disengaged from the world, wherein I have nothing to do but to praise and to love thee. Give me grace to worship thee in my closet, and in the congregation; to spend it in doing good, in works of necessity, devotion, and charity, in prayer, and praise, and meditation. O let it be ever to me a day sacred to divine love, a day of heavenly rest and refreshment. Grant, O Lord, that I may not only give thee due worship myself, but may give rest and leisure also to my family, to all under my charge, to serve thee also; to indulge ease to my very beasts, since good men are merciful even to them. O blessed Spirit, who on the first day of the week didst descend in miraculous gifts and graces on

the apostles, descend upon me, that I may be always *in the Spirit on the Lord's day*. And since the blessing of everlasting salvation, which we christians on thy day commemorate, does wonderfully exceed the creation commemorated by the Jews! O let our love and praise, devotion and zeal, proportionably exceed theirs also; and this I beg for Jesus Christ his sake, our Lord and Saviour. *Amen.*

A Prayer for the Right Observation of Holy Days.

(From Mr. Nelson.)

ALMIGHTY God, who hast established in thy church pastors, and teachers, and governors, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" make me careful to observe all those institutions, which are enjoined for these admirable ends; and always to esteem days set apart for thy worship, and dedicated to thy service, as a great relief to the infirmity of my nature, which is not capable of an uninterrupted contemplation of thee. Let not the affairs of this life, nor my eagerness in obtaining the good things of it, so far engross my thoughts, as to make me neglect those happy opportunities of working out my own salvation. Let not the love of pleasure prevail upon me to consume them in sensual enjoyments; but grant that my rejoicing may be accompanied with temperance and moderation, and dispose my mind, by all the refreshments of my body, to serve thee with greater diligence and cheerfulness all my days. Make me constant, at these holy seasons, in attending thy public worship, and let me enter thy house with collected thoughts, composed behaviour, and with a thankful and devout temper of mind. Let me hear thy word with serious attention, and with a particular application of it to the state of my own soul. Let me approach thy altar with fervent and heavenly affections, and with firm resolutions of better obedience. Let me commemorate the mysteries of my redemption with profound humility, with exalted thoughts of thy wonderful goodness, and with thankful acknowledgments of thy great love demonstrated to the sons of men. Let the mortified lives of thy saints raise me above the pleasures of sense; and let the pattern of their piety and devotion, their humility and charity, their meekness and patient sufferings, be always so lively imprinted upon my mind, that I may tran-

scribe their example in my life and conversation; That thus observing these days of rest here below, I may celebrate an eternal rest with thee hereafter in thy heavenly kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer upon any Festival that relates to our Saviour.

I. O MOST gracious God, I acknowledge with all joy and thankfulness, thy great goodness manifested to the children of men in the wonderful work of our redemption. I adore thy infinite love and compassion which took pity upon us, when we had lost and ruined ourselves, and didst send thy only-begotten Son into the world, that we might live through him. This day, O Lord, give me a happy opportunity of remembering thy special and extraordinary kindness to thy unworthy creatures; which calls for my highest and exalted praises, to be joined with those of the blessed company above, who are never weary of giving honour, glory, blessing, and thanksgiving to thee, not only in their own behalf, but even for thy wonderful goodness to the children of men. Praise the Lord, therefore, O my soul; and all that is within me, praise his holy name.

Impress, O Lord, upon my mind, such a sense, of what my dearest Saviour has done for me, that I may celebrate all the mysteries of my redemption, especially that which thy church this day suggests to my remembrance, with profound humility, with exalted thoughts of thine ineffable goodness, and with most thankful acknowledgments of thy great love demonstrated to the sons of men; that my heart and life being truly affected and influenced by the power of them in this world, I may, through thine infinite mercy, receive the eternal benefit of them in the world to come, where thou, O Lord, livest and reignest with the Son, and Holy Ghost, one God, world without end. *Amen.*

II. Blessed Jesus, I adore with all humility thine infinite condescention in being made man, in quitting the mansions of glory, to take upon thee the form of a servant, and in submitting to the lowest condition of human life, in order to relieve our misery, and to guide us in the way to everlasting life; grant that I may cheerfully submit to the meanest offices for the good and benefit of my fellow-christians,

but that I may be content, and resigned under all the most afflicting circumstances of life, which the wise providence of God shall think fit to lay upon me.

Blessed be thy goodness, O my Saviour, in suffering thyself to be circumcised, and in being obedient to the law for man, whereby, in order to fulfil the will of God, thou didst take upon thee the form of a servant. Grant me the true circumcision of the spirit, that my heart and all my members being mortified from all worldly and carnal lusts, I may in all things obey thy blessed will, and after thy example, be readier to sacrifice my reputation, than neglect my duty.

Adored be thy mercy, O blessed Jesus, in communicating the glad tidings of thine appearance in the world to the people of Israel, by the ministration of angels; and in revealing the joyful news to the Gentiles by a bright and unusual star; that the harmoneous sound of the gospel has reached this land of my nativity. Oh! may I always value such an inestimable benefit, by walking as a child in the light, and by compassionating and relieving, to the utmost of my power, the miseries of those that still sit in darkness.

How can I sufficiently praise thee, O blessed Jesus, for thy glorious resurrection, whereby thou hast made known the power of thy divinity, and proved thyself to be the true Messias? Grant that thy victory over the grave may strengthen me against the fear of death, that I may look upon it as a deliverance from sin and sorrow, and as a passage to a happy eternity; and that the infinite value of thy sufferings may support me under the sense of those many follies, which I heartily repent of.

I rejoice, O blessed Jesus, in thy triumphant ascension, when thou didst open the kingdom of heaven to all believers, and didst sit down at the right hand of thy Father, adored by angels, and interceding for sinners. Oh! wean my mind from the vanities of this world, and place my affections entirely on things above: that I may spend the remaining part of my life to secure an eternal inheritance. *Amen.*

A Prayer on any Saint's Day.

O Lord God, precious in thy sight is the death of thy saints and martyrs, because they have had the great happi-

ness to give thee the utmost testimony of their unfeigned love and affection. Precious to themselves, O Lord, is the death of thy saints; because as they have been partakers of Christ's sufferings, so when his glory shall appear, they shall be made glad with exceeding joy. Let their death be always precious, O Lord, in thy sight; because their example has convinced me of the possibility of serving thee under the greatest difficulties, and animates my endeavours with the prospect of their happy success.

I bless and praise thy holy name, for all the apostles, saints, and martyrs, departed this life in thy faith and fear. I congratulate their victories over the world, who overcame themselves, and led in triumph their own passions. I commemorate with all thankfulness their heroic piety, who served the Lord in hunger and thirst, in prison and chains, on racks and in torture, and who undauntedly encountered death armed with the greatest terror. Let that mighty grace, O Lord, which enabled them to conquer all opposition, support and animate thy servant, who is surrounded with the same temptations, and exposed to the same unruly passions. Let their examples teach me to be humble and meek, and to submit all my desires to the will of God; to govern my senses by reason, and my reason by the dictates of revelation; to hold fast thy true religion and worship, and never to live unworthy thereof; to take up the cross, and to resist unto blood, striving against sin. Let their mortified lives raise me above the pleasures of sense; and let the pattern of their piety and devotion, of their purity and charity, of their patient suffering and perseverance unto the end, be always so deply imprinted upon my mind, that I may transcribe their example in my life and conversation, and thereby inherit those promises they are now made partakers of, through the merits of Jesus Christ my only Mediator and Advocate. *Amen.*

A Prayer for a Person in Private, upon any Day of Publick Fasting and Humiliation; which may be used after the Morning Service of the Day is over.

O most great and mighty God! thou art a consuming fire to all disobedient and impenitent sinners, but a most

tender and compassionate Father to such as truly repent and turn unto thee: thou art a God of infinite power, holiness, and purity; thou lovest righteousness, and hatest iniquity, and who can stand in thy sight when thou art angry? O Lord, when I consider the greatness of thy majesty, and reflect upon my own nothingness and vileness, I am afraid to speak unto thee! But, O blessed God, thou hast vouchsafed to declare thyself a God gracious and merciful, forgiving iniquity, transgression, and sin.

Hear me therefore, O most merciful Father, and look with pity upon me, who, in the behalf of myself, and the sinful people of the land, fall on my knees before thee, begging for mercy and pardon at the throne of grace.

O Lord, I do most sorrowfully confess, that we are a wicked and rebellious people, notwithstanding the manifold and often repeated mercies, which thou hast vouchsafed us. Thou hast shewn us wonderful things in thy goodness, O God of our salvation, and hast hitherto protected both our church and nation from secret treachery and open violence. Thou hast continued to us the light of thy glorious gospel, the benefit of thy word and sacraments; thou hast preserved to us our holy religion, reformed from those errors and corruptions which prevail in many other nations; and hast blessed us with liberty, safety, and plenty; whilst so many of our brethren abroad are persecuted and enslaved, and whilst other countries have groaned under the miseries and calamities of tyranny, bloodshed, and ruin.

And now, O Lord, after all these obligations, all these blessings, what manner of persons ought we to have been in all holy conversation and godliness? But, alas! to our shame and confusion it must be confessed, that we have shewn ourselves very unworthy of those thy mercies; and instead of making suitable returns for thy goodness and loving-kindness, have by a long course of sin and rebellion, greatly provoked thy wrath and indignation against us.

I confess, O God, that I have grievously offended thee by [Here you may name your particular sins]

It is of thy mercy, O God, that we are not consumed, and because thy compassions fail not: for shouldst thou have dealt with us after our sins, and rewarded us according to our iniquities, we had long before this been like as Sodom and Gomorrow, or been swept away by some other sudden and severe destruction.

But, O merciful Father, thou hast shewn thyself to be a God gracious and merciful, slow to anger, and of great kindness, not willing that any should perish, but that all should come to repentance: thou hast spared us when we deserved punishment, and in the midst of judgment hast remembered mercy.

In mercy, O God, awaken us all to a true and deep sense of our manifold and often repeated provocations; and for thy name's sake and for the sake of thy Son Jesus Christ our Lord, pardon the great and crying sins of this whole nation; and in a more peculiar manner, I beseech thee to pardon me, who now humble myself before thee, and forgive all my sins, which have helped to increase thy severe displeasure against us.

Wash away all our sins in the blood of the ever-blessed Jesus: and Oh! be thou reconciled unto us, who are now seeking unto thee in fasting and prayer: spare thy people, O good Lord, spare them; and grant that we may so turn from all our evil ways, that iniquity may not be our ruin.

Make us, in this our day, to seek the things that belong to our peace, before they are hid from our eyes; lest that dreadful day come upon us, when all opportunity of reconciling ourselves to our offended God shall be taken from us.

And do thou so effectually convince every one of us of the great evil of sin, and what dreadful punishments will inevitably fall upon those who persist in it, that we may forsake all our sins and wickedness, and turn unto thee the Lord our God. Fill us with such a godly sorrow for our sins, as may work in us a true repentance not to be repented of; and grant that we may now be so truly humbled for them, that this may be such a fast as thou hast chosen: a fast that may loose the bands of wickedness wherewith we have been so long tied and bound, that we may be set free from every evil way, and may no longer abuse thy mercies, nor despise thy judgments; but may become a peculiar people zealous of good works; that so thou mayest turn from thy displeasure against us, and delight over us to do us good, to build us up, and not to destroy us.

Hear, O Lord, and answer my prayers, that go not out of feigned lips: O let them prevail with thee for mercy for myself and all this people; even such a measure of thy

grace as will at length reclaim us, through the merits and intercession of thy dear Son Jesus Christ our Lord. *Amen.*

A Prayer upon the same occasion; which may be used after the Evening Service.

O God, thou art great, and doest wonderous things, thou art God alone: Thou takest vengeance of those that condemn thy laws, but hast in all ages wonderfully condescended to the intercessions of thy saints, which have feared thee, and called upon thy name; behold with pity and compassion this church and nation, now humbling itself before thee; accept our humiliation, and hear the prayers which have been this day offered up at the throne of grace; and grant that they may be effectual, through the intercession of thy dear Son, to obtain mercy and pardon for the sinful people of this land.

O Lord, I confess that thou mayest justly be displeased with us, for our great and manifold provocations, and that we are no more worthy to be called, or dealt with as thy sons or servants, whom neither thy judgments have driven, nor thy mercies led to repentance: O be thou graciously pleased to look upon us in the Son of thy love, and give us such a deep sense of the evil of our doings, that we may truly repent of, and so effectually turn from all our transgressions, that thou mayest be reconciled, and at peace with us; and that our humiliation and repentance may so effectually work upon every one of us, that we may cleanse ourselves from all filthiness both of flesh and spirit, perfecting holiness in thy fear; and that instead of those abominable and crying sins, which so openly now reign among us, religion, and all the blessed fruits of it, may flourish and increase in this land.

Remove from us, O merciful Father, the evils which our sins have brought upon us, and avert those dreadful judgments which we have just cause to fear; and however thou mayest think fit to punish and correct us, yet take not from us, O Lord, I beseech thee, the light of thy glorious gospel; but grant that it may break in so powerfully upon all our hearts, that we may see the great danger we are in, and may resolve in good earnest to give up ourselves to thy obedience.

Stir up, O God, every soul among us, to root out of our hearts all pride, and wrath, and bitterness; all hatred, malice, and desire of revenge; and whatsoever may hinder us from discerning or practising the things that belong to our peace; and inspire every one of us with true christian love and charity, with meekness of wisdom, lowliness of mind, patience, long suffering and forbearing one another in love, that we may all henceforth be united in one holy bond of truth and peace, of faith and charity, and may with one heart and one soul, join together in promoting the honour and glory of thy name, the interest of religion, and the happiness and prosperity of this nation; that so thou who art the God of peace, mayest be our God, and dwell among us; and that we may be thy people zealously devoted to thy service and obedience.

To this end, O Lord, I beseech thee to bestow thy blessings spiritual and temporal upon our most gracious sovereign lord king George, and all that are put in authority under him, both in church and state; bless them with wisdom from above, which is first pure and then peaceable; and make all their consultations effectual to the glory of thy great name, the preservation of thy church and true religion among us, the honour and safety of his majesty, the stability of our times, and the security, peace, and prosperity of all estates and conditions of men among us.

Make all magistrates and other inferior officers faithful and conscientious in the discharge of that trust which thou hast reposed in them; and grant, that they being truly zealous for thy glory, may constantly employ that power which thou hast given them for the punishment of wickedness and vice; that so the sins of particular persons may not become national, nor, through the connivance or encouragement of those in authority, bring down thy heavy judgments upon us.

Be gracious, O God, to thy holy catholic church, especially that part of it which thou hast planted in this nation; let no design formed against it ever prosper; and grant that all who name the name of Christ, may depart from iniquity, and live suitable to their holy profession.

Look down with mercy and pity upon the sad and mournful estate of those who now suffer for the truth of thy gospel, and the testimony of a good conscience; strengthen their faith, and animate their courage; and grant that no

persecutions may ever drive them to a denial of the truth, shew themselves their mighty deliverer, that all men may feel it, and say, verily there is a God that judgeth in the earth.

Enlighten all those that are in darkness and error, and bring them to the light, and knowledge, and practice of the truth, and grant that all the kingdoms of the world may be turned unto the Lord, and become one flock, under the great shepherd and bishop of our souls, thy Son Jesus Christ.

What follows may be properly added in time of War.

Bless and prosper the great undertaking which this nation is now engaged in: Go forth with our fleets and armies; bless them with victory and success: and suffer not our sins to provoke thee so far, as to deliver us up into the hands of our enemies; but send us, in thy good time, such a peace as may tend to the glory of thy great name, the preservation of thy church and true religion among us, and the honour, safety, and prosperity of these kingdoms.

Finally, O Lord, I pray thee to extend thy mercy even to those that hate us, and who without any just cause are our enemies; Disappoint their devices, and give them repentance and better minds; shed abroad thy love in their hearts, and endue them with a meek, humble, and charitable spirit; and grant that we being delivered from the hands of our enemies, may serve thee without fear, in holiness and righteousness before thee all our days, through Jesus Christ, our blessed Lord and only Saviour. *Amen.*

A Thanksgiving and Prayer in Private on a Day set apart by Authority for Commemorating any National Blessing or Deliverance.

Blessed and glorious God, the creator, governor, and judge of the world, and deliverer and conti[illegible]ctor, I acknowledge thy great bounty and goodness to these nations, as well as to myself in particular.

I adore thy infinite goodness, wisdom and power, whereby thou sometimes pullest down one nation and settest up another; and at other times makest one nation to be a blessing and defence, or a plague or scourge to another, in such a manner as serves best the interest of thy church, and most manifests thy providence over the world, and makest thy

goodness, thy justice, and thy power, to be known to the kingdoms of it; to the intent they should not at any time trust in the arm of flesh, nor abuse thy blessings and favours; but fear and love, serve and worship thee, who art a rewarder of them that seek thee.

I render unfeigned thanks unto thee, O most gracious God, that though for our sins thou hast justly raised up enemies, that seek our ruin, yet thou hast not suffered them so to prevail against us as to accomplish their cruel designs; but hast hitherto afforded us counsel and strength to keep off all the dreadful calamities and miseries of war, desolation, destruction, and slavery.

I thank thee for that measure of tranquility, safety, and peace, we enjoy; that we are not disturbed by civil commotions, but possess in safety, the many good things thou bestowest upon us; and that we have a course of common justice open to us; and for the wholesome air and health of these countries.

I thank thee for the great plenty and fruitfulness of them; and the many good things we, by thy good providence, obtain from other places; as well for health and pleasure, as for food and nourishment.

I thank thee, who art the God of all order, and the sovreign good, happiness and defence of all societies and states, for the excellent frame and constitution of our civil government and laws, and the wise and prudent administration of them, for the liberty and freedom of our persons and estates; whilst some people live under slavery, tyranny, and oppression; and others are forced to strange countries for liberty and relief.

Blessed be thy name, O most merciful Lord God, that though for our sins thou hast frequently visited us, yet thou hast always in thy judgments remembered mercy; and hast not punished us according to our deserts, nor left us without some special marks of thy good providence. More particularly, O Lord, I bless and praise thy holy name for the mercies which we this day commemorate.

For these and all other blessings thou art pleased to give and continue to us, blessed and praised be thy holy name, our Lord and governor, who art excellent in all the earth.

And, O Lord, I beseech thee to hear the prayers and accept the praises which have been this day offered up unto thee, by the people of this land; and give us all such a

cause of thy great goodness, as may engage us to a true and suitable thankfulness; such as may appear in our lives by a holy and obedient walking before thee all our days.

Suffer us not to become proud or careless, and to forget thee the Lord our God, who hast wrought such mighty works for us; and let this be the blessed fruit of all thy gracious dealings towards us, that we may turn from the evil of our ways, and live as a people whom thou hast chosen, in so many remarkable instances, to be the peculiar care of thy providence.

Make us truly sensible, O Lord, that it is thou, and thou only, that has done these great things for us; and O let us never assume any thing to ourselves; but from the consideration of thy great goodness towards us, walk humbly before thee, and so behave ourselves in our several places and stations, with that love to thee, and charity to one another, with that dutiful subjection to his majesty, with that zeal for thy honour and glory, and with such a stedfast perseverance in thy pure and undefiled religion, that thou mayest rejoice over us to do us good, and mayest continue to us, and our posterity, the blessings we now enjoy, and add to them such other mercies as thou in thy great wisdom and goodness seest needful for us, through the merits, and for the sake of thy Son, and our only Saviour Jesus Christ, *Amen.*

A Thanksgiving for Victory over our Enemies.

O ALMIGHTY Lord, the most high God, who rulest in the kingdoms of men, and dost whatsoever thou pleasest in heaven and in earth! in thy hand is power and might, so that none is able to withstand thee. It is thou that givest salvation unto kings, that deliverest thy servants from the hurtful sword.

Thou hast saved us from our enemies, and put them to shame that hated us. It was not by our own power and conduct that we have been so prosperous, nor did our own sword or arm save us; but thy right hand, and thy arm, and the light of thy countenance, because thou hadst a favour unto us. Thine, O Lord, is the greatness, and the power, and the glory, and the victory. The Lord is our strength, and our song, and is become our salvation. Now, therefore, our God, we thank thee, and praise thy glorious

name. And, O what cause hast thou given us to rejoice in thy goodness, that though hast not given our enemies cause to rejoice in our ruin! Great is thy mercy, O blessed Lord, and to thee alone be the whole praise and glory. O make us more sensible of this help at hand, in time of our need, and give us grace still to keep the memory of it in our greatful minds. O thou, Lord of hosts, who givest such safety and good success, wilt thou teach us also rightly to use thy great and marvellous kindness and love; that being delivered from the hands of our enemies, we may serve thee in holiness and righteousness all the days of our lives, and not fall into licentious conduct, as if we were delivered to commit abominations; so throwing ourselves into the hands of our spiritual enemies, after we have escaped the other, but demeaning ourselves as the redeemed and obliged of the Lord. O let us love and trust, and bless and praise the Reliever of our misery, the only giver of all victory, and the God of all our mercies, for ever and ever.

A Prayer and Thanksgiving upon the Anniversary Day of our Baptism.

(From Bishop Cosins.)

O Lord, heavenly Father, almighty and everlasting God, who of thine infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should, as upon this day, be born again of water and the Holy Ghost in the blessed laver of baptism, being thereby made a member of Christ and an heir of eternal life: For this thine inestimable favor I do here gratefully commemorate that happy day, and in most humble and hearty wise I do extol the riches of thy glorious grace; in thy sight renewing that sacred vow which was then made in my name, to forsake this wicked world, and to live as a christian ought to do, in obedience to thy holy faith and commandments: most humbly beseeching thee of thy great mercy to pardon me all former breaches of my solemn promise, and to endue me with the assistance of thy Holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate whereunto thou hast called me; and keeping myself unspotted from the world, the flesh and the devil, I may daily die unto sin, for which cause I was baptised into the death of Christ; and as I have

had my part this day in the first regeneration, so I may at the last day have my part in the second and great regeneration of the world, to live and reign with thee for ever, through the merits of Jesus Christ our Lord. *Amen.*

A Prayer in time of War.

(From Jacob's Ladder, by Mr. Hall.)

ALMIGHTY Lord God, thou art he only which givest victory; to thee it is all one to save by many or by few: thou canst make one to chase a thousand: thou canst cause the hearts even of the most violent to melt, their hands to be weak, their minds to faint, and their knees to fall away like water; if thou fight for us, we cannot miscarry; if thou favour us not, we must needs be discomfited: O be gracious unto us and be on our side, now that men are risen up against us. Go out, O Lord, with our navies and armies; give wisdom and courage to our captains; gird them with strength unto the battle; be thou with our seamen and soldiers, teaching their hands to war and their fingers to fight: Assist their consultations, prosper their policies, crown their enterprizes with good success, which are undertaken for the common good and comfort of the state. Doubtless, O Lord, we deserve thine anger, and our sins do cry aloud in thine ear for vengeance; and it were but just with thee, if thou shouldst make us a prey and spoil unto our enemies; but, O gracious God, let us now fall into thy hands, for thy mercies are great, and let us not fall into the hands of men; let it appear that thou art in the midst of us, and that we shall not be moved; that thou wilt help us, and that very early: And in thy due time set thou peace in our borders, and make strong the bars of our gates; especially let the gospel of thy Son sound yet louder among us, that by it many souls may be gathered unto thee; so we thy people, and the sheep of thy pasture, shall praise thee for ever, and from generation to generation we will set forth thy glory, through Jesus Christ our Lord and only Saviour. *Amen.*

A Prayer in Public Commotions and Destractions.

(From Mr. Jenks.)

ALMIGHTY Lord, the righteous God! thy judgments are in all the earth; and it is no wonder if this wicked world

should be also a troublesome world, where wars and rumours of wars are abroad, and the sword is making havock among the nations; and though we have hitherto been kept from such wasting calamities as have swept away multitudes of our brethren, yet thou, for our sins, hast now broken the land, and made it tremble: O heal the breaches of it, for it shaketh. We have no sanctuary to fly to for refuge, but that mercy of thine, O good God, which we have so much and so often abused and despised; nor any help from trouble, but what we seek at thy hands, who for our sins art justly displeased. O thou that waitest to be gracious, and whose mercy endureth for ever, have compassion on us, and spare us, good Lord; spare thy people whom thou hast redeemed with thy precious blood, and still signalised with thy wonderful mercies; and turn us again, O Lord God of hosts; cause thy face to shine, and we shall be saved. O make us a way to escape out of those fears and dangers wherein our sins have involved us, that peace may be restored, and the gospel of peace in much mercy continued to us and our posterity, as long as the world endures. O that we may learn righteousness by thy judgments, and not dare to go on in our trespasses and rebellions against thee, when thou hast a controversy with us, and art making inquisition for blood amongst us; but let us so turn to thee in the way of our duty, that thou mayest turn to us in a way of saving mercy; and seeing this is not our rest, and little but alarms and commotions, and one deep calling to another, is to be expected in this uncertain tumultuous world, O that we may have our eyes further than the ends of the earth, and lift them up to the Lord, from whom cometh our help, and seek the continuing city to come, and lay up our rest and our treasure in that kingdom which cannot be moved; that we may choose the good part which cannot be taken from us, and flee from the wrath to come, and have peace in our Lord, and hope in our death, even the hope of that eternal life, which is thy promise and gift, O blessed God, through Jesus Christ.—*Amen.*

*Two Prayers for a Day of Public Fasting and Humiliation in Time of War.**

O Lord, most good and powerful, we, thy sinful people, assembled before thee, acknowledge it to be of thine unspeakable mercy, that for our manifold and heinous provocations, we are not utterly consumed, and given over for a prey to the enemy and avenger. We confess, with sorrow and confusion, our long unfruitfulness, under the means of grace, the light of thy Gospel, and the many wonderful deliverances, which thou, in thy great goodness, hath vouchsafed unto us. O Lord, shouldst thou enter into judgment with us for our sins, for our profaneness and infidelity, our heresies and schisms, our exclusive pursuit of the business, or inordinate love of the pleasures of the world, and our other numberless offences, thou mightest justly inflict upon us the severity of thy wrath, and deliver us up to the reproaches, and insults of our enemies. But there is mercy with thee, therefore shalt thou be feared: thou art the Lord God, tender, and full of compassion, not willing that any should perish, but that all should repent and live. Look down therefore, we beseech thee, with an eye of pity, and loving kindness, upon thy servants, who with contrite hearts, bewail their transgressions, and their wretchedness. Let us, in this time of trouble, still enjoy the light of thy countenance, and the blessing of thy bountiful hand; and so work upon our hearts and minds, by the influences of thy Holy Spirit, that being turned from the error of our ways, and created to newness of life, we may walk before thee, in righteousness and holiness, in this world, and inherit thine everlasting kingdom, in that which is to come, through the merits of Jesus Christ, our only mediator, and advocate. *Amen.*

Morning Prayer.

We humbly beseech thee, most merciful God, that, by thy grace, thou wouldst keep alive in us, who have this day presumed to implore such great blessings at thy hands, a

*This and the two following Prayers are taken out of the Form of Prayer used on the Fast-Day, May 28, 1813.

constant sense of thy presence, and of our dependence upon thee. Suffer us not to return to our former sinfulness, and disobedience, nor again to yield to those evil passions and desires, which have brought down thy just judgments upon us: but save us, O God, both from our own corruptions, and from forgetfulness of thy great mercies to us for the sake of Jesus Christ our Lord. *Amen.*

A Prayer for our Enemies.

O Lord and heavenly Father, who wouldst not that any should perish, but that all should come to repentance, who hast commanded us to love our enemies, and to pray for them which despitefully use us, have mercy we beseech thee, upon our adversaies in the present war. Deliver them from the guilt of injustice, of ambition, and of blood; and dispose their hearts to equity and peace. Visit them, we pray thee, with thy spiritual blessings; with reverencefor thy holy name, thy word, and ordinances; and grant them to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and in all charity and godliness of living. Let all mutual offences, and hatred be removed from our minds: and grant that, being reconciled one to another, we may unite in striving to exalt and magnify thy glorious name, through Jesus Christ our Lord. *Amen.*

A Prayer for Temporal Blessings.

(From Mr. Nelson.)

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; send us, I beseech thee, such seasonable weather as may preserve to our use the kindly fruits of the earth, and that in due time we may enjoy them. I acknowledge, O Lord, that it is from thy gift the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; and though for our sins we have worthily deserved scarcity and dearth, and have justly exposed ourselves to be punished with great sickness and mortality, and to be delivered into the hands of our enemies; yet for the sake of thy blessed Son, and upon our own true repentance, send us cheapness

and plenty, healthful seasons, unity, peace, and concord; deliver us from lightning and tempest, from plague, pestilence, and famine, from battle and murder, and from sudden death. Increase the fruits of the earth by thy heavenly benediction, and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and to our own comfort, through Jesus Christ our Lord. *Amen.*

A Prayer in Time of Prosperity.

(From Jacob's Ladder, by Mr. Hall)

HEAVENLY father, Lord of plenty, thou who hast created the world by thy power, and continuest thy love in thy providence and protection; to thee do I render thanks for my plenty, and to thee do I offer the sacrifice of my store; what I have is thine, for the earth is thine, and all that therein is, the compass of the world, and they that dwell therein; it is thou only that givest a blessing to the fruits of the land, to the corn, to the wine, and to the oil. It is thou only that commandest thy blessings in the storehouses, and in all that thy servants do set their hands unto: Lord, make me one of thy faithful servants, that what thou hast sent me, may be a testimony of thy love, and not of thy hatred; make me always to magnify thee in the time of plenty, and not to be high-minded, nor trust in uncertain riches, but in thee the living God; who givest me all things richly to enjoy: O suffer me not to treasure up the deceitful riches of this sinful world, as thereby forgetting to be rich towards thee; but as from thy bounty I receive these temporal blessings, so in thy mercy make me abound in grace; that always having sufficiency in all things, I may abound in every good work.

In this my prosperity prepare me for adversity, if it shall please thee at any time to send it unto me; give me a sense of the afflictions of many of thy saints and distressed servants, and enlarge my heart, that I may be ready and forward to contribute to their necessities; make me to shew mercy with cheerfulness, and to possess with thankfulness what thou sendest unto me, that I may neither forget thee in thy poor members, nor deny thee to be the giver; let me never stop mine ears at the cries of the distressed who beg for relief in the name of thyself. Thou Christ, who wert

rich, didst for my sake become poor, that so through thy poverty thou mightest make me rich: Lord, make me as willing to be poor for thy sake, always considering that the vanities of the earth are not worthy to be compared to the glory that shall be revealed. Make me labour for heavenly riches and for the ornament of the hidden man of the heart, in that which is not corruptable, even the ornament of a meek and quiet spirit, which is in thy sight of great price. Make me, O heavenly Father, rich in thyself, rich in good works, and in faith; make me to buy of thee gold tried in the fire, that I may be rich; and white raiment, that I may be cloathed, that the shame of my nakedness may not appear. Let me always remember the great account which one day I must render to thee, the Lord of heaven and earth, that so I may serve thee here with my substance in my body, and in my soul with zeal and devotion, and hereafter be received to thine everlasting glory, through the merits of the Son of thy bosom, Jesus Christ, my only Lord and Saviour. *Amen.*

Two Thanksgivings to be used in time of Harvest.

(From the Book of Common Prayer of the Prot. Epis. Church in the U. S.)

Most gracious God, by whose knowledge the depths are broken up and the clouds drop down the dew; we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground and the gathering in of the fruits thereof. And we beseech thee, give us a just sense of this great mercy; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

O most merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; we give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving kindness to us; that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

*A Family Prayer for the morning of a Fast-Day.**

O THOU supreme ruler, King of kings, and Lord of lords, we would recollect, penitently confess and humble ourselves before thee this day, for all our sins and transgressions; that we may earnestly implore the free and full forgiveness of them, and plead with thee for the blessings of thy providence and grace.

Help us, O Lord, to perform this reasonable service, in such a manner that we may meet with thy approbation and obtain thy blessing. Blushing and confusion of face belong unto us, O Lord, for we have forsaken the Lord that made us, and lightly esteemed the rock of our salvation. We have all sinned, we have done foolishly, from the least to the greatest of us; neglecting our duty; doing that which we ought not to have done; we have added sin to sin, till iniquity might prove our ruin.

Grant unto us, O Lord, this morning, and to thy people in general, a spirit of true repentance, that we may be the better prepared for the public humiliations of the day, and help us to confess our sins with such contrition of spirit, and such fixed resolution to forsake them, that we may have ground to encourage ourselves in thy mercy; for though our sins, O Lord are too heavy to be borne, they are not too many or great to be forgiven. For thou art the Lord God, who delightest in mercy; with thee there is forgiveness that thou mayest be feared, and plenteous redemption that thou mayest be had in reverence. Let this be an acceptable day to thee our God; such a fast as thou hast chosen. May our souls be afflicted and humbled, and bowed down, and we cast away our sins with such detestation and abhorrence that we may never take them up again, nor have any thing more to do with idols.

May thy presence go with us to the assembly of thy saints, and with the deepest solemnity may we present the sacrifice of a broken and contrite heart.

We thank thee, heavenly Father, that we are yet in a situation to perform this reasonable service, that thou hast not cast us out of thy vineyard, nor cut us down for our un-

*This and the two following prayers are from a Prayer Book for the use of Families, published in New-Hampshire.

fruitfulness. May thy long-suffering prove salvation to us, and the goodness of God lead us to repentance.

We would humbly refer ourselves and all our concerns to thee, and commit them to thy keeping, rejoicing in hope, that though in this world we have tribulation, in thee we shall have peace; and that being conducted by thy good providence through the changes of life, thou wilt be merciful with us in the interesting change of death, and conduct us safely to those blessed abodes from whence sorrow and sighing flee away, where none of the inhabitants shall say they are sick, nor any need sympathy or compassion, where glory, honour, thanksgiving and praise, will be incessantly ascribed to Father, Son and Holy Ghost forever. *Amen.*

A Family Prayer for the Evening of a Thanksgiving-Day.

ALMIGHTY and most merciful God, be pleased to accept the praise, and to hear the supplications that have been presented to thee, this day; and may all our acts of public and private devotion be followed with a blessing.

We give thee thanks, Father of mercies, in a particular manner for those blessings, which thou hast been pleased to bestow upon us, in the course of the present year. Thou hast graciously cared for us; and the year has been crowned with thy goodness. Thou hast not left thyself without witness, in that thou hast done good, given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. By the influence and blessing of thy good providence the vallies have been covered with corn, and the little hills have rejoiced on every side; the trees have yielded their fruit, and we have wherewith, now at the close of the year to come before thee, our bountiful benefactor, with a meat and a drink offering. O that the sweet incense of praise might arise this day, from the altar of every heart, and come up before thee with acceptance, being perfumed with the meritorious blood of thy Son.

Graciously continue to us, we beseech thee, those mercies we enjoy, both public and private, and may we be disposed and enabled wisely to improve them. May we, and may thy people ever manifest the sincerity of our gratitude to thee, for thy great goodness by cheerfully resigning our-

selves to thy will, and constantly living in obedience to thy commandments.

May the revolving seasons remind us of the rapid flight of our days: with seriousness may we be frequently contemplating their end: and while we necessarily labour for the meat that perisheth, let us not neglect that which endureth to everlasting life; but be laying up treasure in heaven, whither Christ is gone to prepare mansions for his people; for those mansions may we be prepared, and in the end of our days receive the end of our faith, the salvation of our souls.

To thy protecting care we commend all that we have this night. Shield us from danger, and refresh us with quiet repose; and awaken us in thy goodness.

This our evening sacrifice we offer in the name of Jesus Christ, for whom we thank thee, in whom we hope to be found, and to whom, with the Father, and Holy Spirit, be rendered everlasting praises. *Amen.*

A Prayer for a Family in time of War.

O THOU, who rulest without control in the armies of heaven, and among the inhabitants of earth; thou givest not account of thy ways to men; nor may any say unto thee, what doest thou? Though thou coverest thyself with light as with a garment, yet as to us thou makest darkness thy pavillion round about. By terrible things in righteoutness dost thou plead with men, and makest thyself known by the judgments which thou executest.

Help us O Lord to exercise suitable affections of soul in our present unhappy and threatening circumstances. Thou hast permitted enemies to rise up against, to seek our hurt, and disturb our peaceable enjoyment of this good land which thou hast given us.

We acknowledge, O Lord, that we have forfeited all our mercies into thine hands and deserve thy severest rebukes; but what cause have we given to our enemies to justify their indignation? Judge between us and our adversaries, O thou governor among the nations, and direct us in defending our righteous cause. Especially give wisdom to those who are entrusted with the management of the great affairs of the nation. May they be directed of thee, in fulfilling the duties of their stations, particularly at such a time as this. May integrity and uprightness preserve them, and wisdom

be better to them than weapons of war. Dispose our enemies to reasonable terms of accommodation, and may our ways be so directed to please thee, that our enemies shall be at peace with us. For, O Lord, we deprecate the effusion of human blood, and sincerely pray that thou wouldst scatter the people that delight in war.

But, O Lord, if thou seest it necessary further to chastise us, and to continue us under this awful calamity, preserve us from dissensions, animosities, and divisions among ourselves; unite the hearts of this people as one man, inspire them with firmness, magnanimity and patience; form our generals for counsel and for action; go forth with our armies; teach their hands to war, and their fingers to fight; that they may play the man for their people in the defence of their invaluable privileges; and do thou, O Lord, cover their heads in the day of battle, crown them with victory, and make their enemies to be ashamed.

Sanctify to us, we beseech thee, O Lord, the awful calamity, and prevent the usual immoral effects of such a state of things. May we, O Lord, from thy judgments learn righteousness; and may we be prepared for a reign of perfect peace, and a society in perfect concord in thy immediate presence above.

And, O Lord, we beseech thee, in the midst of all chastening, whether it continue longer or shorter, or however it may terminate, remember us with spiritual blessings, rain down righteousness upon us, begin and carry on a work of reformation, and the more we see of troubles, distresses and disappointments here, the more thankful may we be for that glorious gospel which enables us to look beyond them to a world of perfect felicity, and the more solicitous, may we be, to be prepared to join the countless number, in the regions of immortality, in ascribing blessing and honor, thanksgiving and praise, to him that sitteth on the throne and to the Lamb, forever and ever. *Amen.*

*A Prayer to be used at the Close or Beginning of a Year.**

Eternal Jehovah, whose nature is unchangeable, and of whose years there is no end; we bless thee that, amidst all

*This prayer is taken from a small collection of prayers published in Brattleborough, Vermont.

the vicissitudes and dangers to which we are subject, thou makest our lives thy care. Hitherto the Lord hath helped us. Goodness and mercy have followed us all the days of our lives. We would now particularly call to mind the mercies of the last year. Blessed be God for all our mercies, personal and relative, temporal and spiritual, with which the past year has been crowned.

To thy care, direction, and blessing we commit ourselves and each other for the following part of our lives, and especially for the year ensuing. We know not what even a day, and much less what a year may bring forth; nor would we wish to know. It is enough for us to be assured that our times are in thine hands. There we cheerfully leave ourselves and all our concerns, praying and believing that thou wilt order all things wisely and graciously for us.

We pray, with submission to thy sovereign will, that thou wouldst continue our lives, and preserve our health and comforts to the close of another year. But especially we pray that thou wouldst prepare us for, and sanctify to us the events of it, whatsoever they may be.

We would humbly lament the sins of the year past, as well as the former sins of our lives. We beseech thee, of thine infinite mercy, to pardon them; and grant us grace to watch and strive against the repetition of them. May all old things pass away, and all things become new.

We desire to begin the new year with God. We would anew commit ourselves to thy care, and consecrate ourselves to thy service. And having done so, we desire cheerfully to refer all future events to thine infinite wisdom, and fatherly goodness. As every year which passes brings us nearer to death and eternity, may it find us better prepared for our great change. We know not but this year may be our last: God grant that it may be our best. If thou hast so decreed that this year any of us should die, O grant that death may be no terror to us. May we be dying daily to sin and the present world, so that whenever we quit this mortal life, we may enter upon that infinitely happy one which shall never end. May the close of every year, and every day find us wiser and better; more happy in ourselves, more useful to others, and more meet for that world where days and years shall be unknown, and time shall be no more. In thy presence may we all spend a blessed eternity.

A Prayer for the King, the Royal Family, and for all Rulers and Magistrates.

(From the Whole Duty of Man.)

ALMIGHTY Lord, by whom kings do reign and princes decree justice, and who hast commanded me to pray for kings, and for all that are in authority; I both in duty and inclination become a petitioner to thy divine majesty for George thy servant, our king and governor. Give thy judgments, O God, unto him, that he may judge thy people righteously, and break their enemies in pieces. Bless him with the spirit of government, to punish the wicked, and to reward the good. Make him sensible of his duty to thee, and his subjects obedient to him for thy sake. Fill his heart with thy fear and love, that the righteous may flourish in his days, and abundance of peace, with the liberty and free profession of the gospel. Defend him from all secret conspiracies and open violence. Bless his arms with success and victory. Direct his councils, and prosper all his endeavours for the welfare of these nations; so that his government may flourish with happiness and prosperity. And finally, grant that he may so rule in this earthly kingdom, that he may come to live and reign with thee in thy heavenly kingdom for evermore. I humbly beseech thee, O Lord, to bless our gracious queen Charlotte, and all the royal family; endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom. Bless all our rulers and magistrates with spirits suitable to their stations; and make all that are put in authority under the king truly and indifferently administer justice, for the punishment of wickedness and vice, and for the maintenance of thy true religion and virtue; endue them with wisdom to understand, with hearts to consider, and with abilities to repair the breaches and to redress the grievances of all such as come before them. And grant that all rulers may so govern, and subjects so obey, that they may always deserve thy heavenly grace, assistance, protection, and salvation; which I ask in the name, and for the sake and righteousness of thy son Jesus Christ, our Lord and Saviour. *Amen.*

A Prayer for the Clergy.

(From the Whole Duty of Man.)

O God, who of thy great goodness hast set apart an order of men on purpose to guide and govern us, to direct and assist us in matters of our eternal salvation; grant, that all those, who dedicate themselves to the service of thy altar, may be inwardly moved by thy holy spirit to take upon them that sacred ministration; that their consciences may testify to them, that, by engaging in this holy calling, their chief design is to serve thee, to promote thy glory, and to edify thy people. For which end, I humbly pray that they may make thy word the chief subject of their studies; that they may thence instruct thy people committed to their charge, and silence gainsayers; that they may faithfully and diligently administer thy holy sacraments; that they may labour in season and out of season, by private and public admonitions and exhortations; that they may maintain peace and love among all christians, and frame themselves and their families, according to the precepts of thy holy gospel. Grant also that I may always reverence and respect them, because they have a peculiar relation to thee; that I may sincerely love them, because of the benefits I receive by their administrations; that I may readily and cheerfully provide for their maintenance, because the Lord hath ordained that they who preach the gospel shold live of the gospel, and that he that is taught in the word ought to communicate to him that teaches in all good things; that I may never rob them of their just rights, by the least sacrilegious encroachment; that I may earnestly pray for them, because thy divine assistance is so necessary to crown their labours with success. And, above all, make me careful to obey those who have the rule over me; because they watch for my soul, as they that must give an account: that so, by a faithful discharge of my duty to my spiritual superiors, I may continue a second member of thy church here upon earth, and may live for ever in the society of the Church triumphant in heavan, singing praises and hallelubjahs to the blessed and glorious Trinity, Father, Son, and Holy Ghost. *Amen.*

(From Mr. Jenks.)

The Author's Prayer for himself as a Minister.

O Blessed Jesus, my Lord and my God! what high honour hast thou done me in calling me to the office which thou wast pleased to take upon thyself! who camest not to be ministered to, but to minister, and to preach the gospel of thy kingdom, and teach the way of salvation. All glory be to thee, who hast been pleased so to dignify me; but as thou thyself, the head of the corner, are to some a stone of stumbling, and a rock of offence; so thy messengers are to them that perish, the savour of death unto death, as well as to them that are saved, the savour of life unto life. And if thy wise and holy servant asked, Who is sufficient for these things? well may I, a weak and sinful creature, tremble under the work of the ministry, lest the blood of those that perish, through my neglect and default, should be required at my hands; and lest when I have shewed others the way to heaven, I myself should be shut out; but I look unto thee, O Lord my life, my strength, and my Redeemer, who hast appointed me in this station, to fit me also for it. O thou that ordainest strength out of the mouths of babes and sucklings, magnify thy power in my weakness: and shew thyself so graciously and mightily on my behalf, that I may do all things as I ought, through Christ strengthening me. O let me learn from thee what I shall teach concerning thee. Open my understanding, O Lord, that I may well understand the scriptures, and rightly divide the word of truth; and be able, by sound doctrine, both to exhort and convince the gain-sayers. O make us wise to win souls, and watchful over them as one that must give an account of them; not entangling myself in the affairs of this life, but waiting on my ministry; taking heed to myself, and to my doctrine; studying to shew myself approved to God, and thoroughly furnished to every good work. Give me skill and conduct, prudently to steer my course through all the difficulties in my way; and give me patience and courage to withstand all assaults and opposition which I have to encounter. O my Lord, be with me, and guide me, and help me, and strengthen and succour me, now and always, in the great work lying upon me. Open to me a door of utterance, that I may speak thy word as I ought to speak; and make me faithful, and diligent, and successful in my sacred calling;

doing thy work as thy workman, that need not be ashamed; not preaching myself, but Christ Jesus the Lord; nor seeking the praise of men, but the honour of my God; yea, make me an example of all the holy properties, and praiseworthy practices which I preach to others; that I may not lay upon them the burdens which I refuse to bear myself; but go before them in the ways which they are to follow: holding forth the word of life in my conversation, as well as in my doctrine; that I may shine with a convincing light to them; and not lay a stumbling block before them; neither making the heart of the righteous sad, nor strengthening the hands of the wicked; nor giving just offence to any, but approving myself, as far as I am able, useful and beneficial to all; keeping under my body, and bringing it into subjection, lest that, by any means, when I have preached to others, I myself should be a cast-away.

And, O thou that givest the increase, command a blessing, I pray thee, upon all my studies and endeavours, that I may not spend my strength for nought, nor labour in vain; but that I may make full proof of my ministry, and be instrumental, through thy grace, to convert the unconverted, and to build up them that are in any measure sanctified; and so, to save myself, and those that hear me, that when I have finished my course, I may give an account of my stewardship with joy, and not with grief; and receive the crown of righteousness at thy hands, not for my merits, but for thy mercy's sake. *Amen. Amen.*

Lord Bacon's Prayer.

Most gracious Lord God, my merciful Father; my Creator, my Redeemer, my Comforter. Thou, O Lord, soundest and searchest the depths and secrets of all hearts; thou acknowledgest the upright of heart; thou judgest the hypocrite; thou ponderest men's thoughts and doings as in a balance; thou measurest their intentions as with a line; vanity and crooked ways cannot be hidden from thee. Remember, O Lord, how thy servant hath walked before thee; remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies, I have mourned for the divisions of the church, I have delighted in the brightness of thy sanctuary. The vine which thy right hand hath planted in this nation,

I have ever prayed unto thee, that it might have the first and the latter rain, and that it might stretch its branches to the seas, and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes; I have hated all cruelty and hardness of heart; I have (though in a despised weed) procured the good of all men. If any have been my enemies, I thought not of them, neither hath the sun set upon my displeasure, but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but thy scriptures much more. I have sought thee in courts, in fields, and in gardens; but I have found thee in thy temples. Thousands have been my sins, and ten thousands my transgressions, but thy sanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar.

O Lord, my strength! I have since my youth met with thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible providence. As thy favours have encreased upon me, so have thy corrections; yet thou hast been always near me. And ever as my worldly blessings were exalted, thy secret darts have pierced me; and when I have ascended before men, I have descended in humiliation before thee. And now, when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea! Earth, heavens, and all these, are nothing to thy mercies. Besides my innumerable sins, I confess before thee, that I am a debtor to thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it, as I ought, to exchangers, where it might have made best profit, but mis-spent it in things for which I was least fit; so I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me into thy bosom, or guide me in thy ways.

Prince Eugene's Prayer.

O MY God! I believe in thee, do thou strengthen my belief; I hope in thee, do thou confirm my hope; I love thee,

vouchsafe to redouble my love; I am sorry for my sins, O increase my repentance; I adore thee as my first principle, I desire thee as my last end; I thank thee as my perpetual benefactor, I call on thee as my supreme. My God! be pleased to guide me by thy wisdom, rule me by thy justice, comfort me by thy mercy, and keep me by thy power; to thee I dedicate all my thoughts, words, and actions; that henceforth I may think of thee, speak of thee, act according to thy will, and suffer for thy sake; Lord, my will is subject to thine in whatever thou willest, because it is thy will. I beseech thee enlighten my understanding, to give bounds to thy will, to purify my body, to sanctify my soul; enable me, O my God! to expiate my past offences, to conquer my future temptations, to reduce the passions that are too strong for me, and to practice the virtues that become me. O fill my heart with a tender remembrance of thy favours, an aversion for my infirmities, a love for my neighbours, and a contempt for the world; let me also remember to be submissive to my superiors, charitable to my enemies, faithful to my friends, and indulgent to my inferiors. O, my God! help me to overcome pleasure by mortification, covetousness by alms, anger by meekness, and lukewarmness by devotion. O God! make me prudent in undertakings, courageous in dangers, patient under disappointments, and humble in success. Let me never forget, O Lord! to be fervent in prayer, temperate in food, exact in my employs, and constant in my resolutions. Inspire me, O Lord! with a desire to have always a quiet conscience, and outward modesty as well as inward; an edifying conversation, and regular conduct; let me always apply myself to resist nature, to assist grace, to keep thy commands, and deserve to be saved. My God! do thou convince me of the meanness of the earth, the greatness of heaven, the shortness of time, and the length of eternity. Grant that I may be prepared for death, that I may fear thy judgment, avoid hell and obtain paradise; for the sake and merits of my Lord and Saviour Jesus Christ. *Amen.*

PRAYERS FOR THE USE OF SCHOOLS.

A Morning Prayer to be used by the Masters or Mistresses, and Scholars.

(From Mr. Lewis.)

PRAISED be the Lord, from the rising up of the sun to the going down of the same. Thou art our God, and we will praise thee: Thou art our God and we will thank thee.

Thou hast made us after thine own image; thou daily preservest and providest for us: Thou hast redeemed us by the precious blood of thy dear Son; thou hast given us thy holy word for our direction, and promised thy Holy Spirit for our assistance: Thou hast raised up to us friends and benefactors, who have taken care of our education and instruction; thou hast brought us together again this morning, to teach and to learn that which may be profitable to us.

For these and all thy favours spiritual and temporal, our souls do bless and magnify thy holy name, humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving, through Jesus Christ our Lord.

And do thou, O Lord, who hast safely brought us to the beginning of this day, defend us in the same by thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord.

Particularly we beg thy blessing upon our present undertaking. Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in these and all our works, begun, continued and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord.

We humbly acknowledge, O Lord, the great imperfection and disorder both of our minds, and of our lives; that we are unable to help ourselves, and unworthy thy assistance: But we beseech thee, through the merits of our blessed Redeemer, to pardon our offences, to enlighten our understandings, to strengthen our memories, to sanctify our hearts, and to

guide our lives. Help us, we pray thee, to learn and to practice those things which are good, that we may become serious christians, and useful in the world; to the glory of thy great name, the sanctification of those who have so kindly provided for our souls and bodies, and our own present and future well-being.

Bless and defend, we beseech thee, from all their enemies, our most gracious Sovereign Lord King George, and all the royal family. Let thy blessings be also bestowed upon all those in authority under his majesty in church and state; as also upon all our friends and benefactors; particularly those who are concerned in the care of this school. Prosper thou the works of their hands: O Lord, prosper thou their handy-work.

These prayers, both for them and ourselves, we humbly offer up in the name of thy Son Jesus Christ our Redeemer, concluding in his most perfect form of words.

Our Father, &c.

An Evening Prayer to be used by the Masters or Mistresses, and Scholars.

(From Mr. Lewis.)

ACCEPT, we beseech thee, O Lord, our evening sacrifice of praise and thanksgiving for all thy goodness and lovingkindness to us; particularly for the blessings of this day, for thy gracious protection and preservation, for the opportunities we have enjoyed, for the instruction and improvement of our minds, for all the comforts of this life, and the hope of life everlasting, through Jesus Christ our Redeemer.

We humbly acknowledge, O Lord, that we are altogether unworthy of the least of all thy favours; that we continually fall short of our duty, and have too often transgressed thy holy laws.

Forgive, most merciful Father, we humbly pray thee, all the errors and transgressions which thou hast beheld in us the day past; and help us to express our unfeigned sorrow for what has been amiss, by our care to amend it.

What we know not, do thou teach us; instruct us all in the particulars of our duty, both towards thee, and towards men; and give us grace always to do those things which are good and well-pleasing in thy sight, through Jesus Christ our Lord.

Whatsoever good instructions have been here given us this day, grant that they may be carefully remembered, and duly followed; and whatsoever good desires thou hast put into any of our hearts, grant that by the assistance of thy grace they may be brought to good effect, that thy name may have the honour, and we, with those who are assistant to us in this work of our instruction, may have comfort at the day of account, through our Lord and Saviour Jesus Christ.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night; continue to us the blessings which we enjoy, and help us to testify our thankfulness for them, by a due use and improvement of them.

Bless and defend, we beseech thee, from all their enemies, our most gracious Sovereign Lord King George, and all the royal family.

Bless also all those in authority in church and state, together with all our friends and benefactors, particularly those who are concerned in the care of this school, for whom we are bound in especial manner to pray. Bless this and all other schools for religious and truly christian education. And direct and prosper all pious endeavours for the propagation of thy gospel, and promoting christian knowledge in the world.

These prayers and praises we humbly offer up to thy divine majesty, through the mediation of thy Son Jesus Christ our Lord; in whose holy name and words we sum up all our desires.

Our Father, &c.

*Morning Prayer, proper for a School.**

ALMIGHTY and everlasting God, Creator and Preserver of all mankind, be pleased to accept our thanks for every mercy, and especially for having preserved us through another night: grant thy blessing upon the several tasks assigned us this day: grant that every evil and corrupt affection may be subdued in us, and that our minds may be duly prepared to learn those things which for our profit may be

*This and the following prayer are from a short Catechism printed at Danbury Connecticut.

taught ; give us a laudable ambition to excel in those studies which shall make us honorable to our parents and friends, useful to ourselves and our fellow-creatures ; ornaments of thy church and kingdom here on the earth, and meet partakers of everlasting happiness in the world to come. These things, and whatever else thou shalt see necessary and convenient for us, we humbly beg, in the name and for the sake of Jesus Christ our Lord, who in compassion to our infirmities hath taught us to pray, saying,

Our Father, &c.

An Evening Prayer for a School.

ALMIGHTY God, our heavenly Father, we implore thy blessing upon us this night, and thy gracious protection to defend us from evil. As it is from thee that every good and perfect gift cometh, so we implore the illumination of the Holy Spirit to enlighten the minds of the youth now assembled in this house, which is set apart for instruction in thy holy word, as well as in various branches of human learning. Endue them with a teachable disposition, a retentive memory, clearness of judgment, sweetness of temper, love for one another, and a desire to profit by all the means of acquiring knowledge afforded them by thy good providence. And enable thy servant, O Lord to do the duty of the office wherein he is placed, that so, the youth, committed to his charge, may make progress in their several studies, and increase in favour with God and man, to the glory of thy great name, and their own happiness and comfort ; through Jesus Christ our Lord, who has taught us to pray in his prevailing name, and most perfect and acceptable form of words, saying,

Our Father, &c.

A Prayer to be used before the Explanation of the Catechism.

(From the Liturgy of the Reformed Dutch Church.)

O HEAVENLY Father, thy word is perfect, converting the soul, a sure testimony, making wise the simple, enlightening the eyes of the blind, and a powerful means unto salvation, for all those who believe. And whereas we are not only blind by nature, but even incapable of doing any good : and

also since thou wilt help none, but those who are of a broken and contrite heart; we beseech thee to enlighten our understanding with thy Holy Spirit, and give us a meek heart free from all haughtiness and carnal knowledge, that we may, hearing thy word rightly understand it, and regulate our life accordingly: Be graciously pleased to convert all those who still stray from thy truth, that we may together with them, unanimously serve thee in true holiness and righteousness all the days of our life.

We ask all these things for Christ's sake, who hath thus taught us to pray in his name, and promised to hear us.

Our Father, &c.

A Prayer to be used after the Explanation of the Catechism.

O GRACIOUS God, and merciful Father, we give thee hearty thanks that it hath pleased thee, not only to take us into thy covenant, but also our little children, which thou hast not only sealed unto them, by thy holy baptism, but yet daily sheweth, when thou perfectest thy praise out of their mouths, thus to cause the wise world to blush: We beseech thee, increase thy grace in them, that they may always grow up and increase in Christ thy Son; till they acquire their perfect manly age in all knowledge and righteousness. Give us grace, that we may educate them, as thou hast commanded us, in thy knowledge and fear, that by their godliness the kingdom of Satan may be destroyed, and the kingdom of Jesus Christ strengthened in this and other congregations, to the glory of thy holy name, and their eternal salvation, through Jesus Christ. *Amen.*

A Prayer to be used by Parents for their Children.

(From Bishop Taylor.)

O ALMIGHTY and most merciful Father, who hast promised children as a reward to the righteous, and hast given them to me as a testimony of thy mercy, and an engagement of my duty; be pleased to be a Father unto them, and give them healthful bodies, understanding souls, and sanctified spirits, that they may be thy servants, and thy children, all their days. Let a great mercy and providence lead them through the dangers and temptations, and igno-

rances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful tutors, holy example, innocent company, prudent counsel, and thy restraining grace, their duty to thee may be secured in the midst of a crooked and untoward generation: and if it seem good in thy eyes, let me be enabled to provide conveniently for the support of their persons, that they may not be destitute and miserable at my death; or, if thou shalt call me off from this world by an early summons, let their portion be thy care, mercy, and providence over their bodies and souls, and may they never live vicious lives, nor die violent or untimely deaths; but let them glorify thee here with a free obedience, and the duties of a whole life, that when they have served thee in their generations, and have profited the christian commonwealth, they may be co-heirs with Jesus, in the glories of thy eternal kingdom, through the same our Lord Jesus Christ. *Amen.*

By Masters of Families or Tutors.

(From Bishop Taylor.)

O ALMIGHTY God, merciful and gracious, have mercy upon my family, (or pupils,) committed to my charge: sanctify them with thy grace, preserve them with thy providence, guard them from all evil by the custody of angels, direct them in the ways of peace and holy religion by the conduct of thy Holy Spirit, and consign them all with the participation of thy blessings and graces in this world, with healthful bodies, with good understandings, and sanctified spirits, to a full fruition of thy glories hereafter, through thy blessed Son, our dear Redeemer. *Amen.*

For our Patrons and Benefactors.

(From Bishop Taylor.)

O ALMIGHTY God, fountain of all good, and all excellency, both of men and angels, extend thy abundant favour and loving-kindness to my patron, to all my friends and benefactors. Reward them, and make them plentiful recompence for all the good which, by thy merciful providence, they have conveyed to me. Let the light of thy countenance shine upon them, and let them never come into any

affliction or sadness, but such as may be an instrument of thy glory, and their eternal comfort. Forgive them all their sins; let thy blessed Spirit preserve them from all deeds of darkness: Let thy ministering angels guard their persons from the violence of the spirits of darkness: And thou, who knowest every degree of their necessity by thy infinite wisdom, give supply to all their needs by thy glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the ways of righteousness by the waters of comfort, to the land of eternal rest and glory, through Jesus Christ our Lord. *Amen.*

A Prayer to be used either by a Father or Mother for their Children.

O Lord, make me a kind and tender parent, truly careful and solicitous to promote the welfare and happiness of my children. Let thy good spirit assist me to form in their tender minds the principles of virtue and religion, to teach them to remember thee, their Creator, in the days of their youth, and to bring them up in thy fear and love: Let me make it my constant care and endeavour to wean them from all pride and vanity, and to set before them the example of a holy and religious life.

O let the powerful efficacy of thy good Spirit root out of their hearts all corrupt and sinful affections; and instead thereof, do thou sow the incorruptable seed of thy grace, that they may become partakers of thy divine nature, and may bring forth in their lives the fruits of righteousness and true holiness.

Defend them, O Lord, I beseech thee against the evils and temptations of this world, and grant that they may never be led away by the wicked customs and examples, the lusts and vanities of it; but obediently keeping thy holy will and commandments, and walking in the same all the days of their lives, they may be instruments of thy glory, by doing good in their generations; and after they have served thee faithfully in this world, they may hereafter be made partakers of everlasting happiness in that which is to come, through Jesus Christ our Lord. *Amen.*

A Prayer for one intrusted with the Education of Children.

(From Mr. Whitefield.)

O blessed Jesu who gatherest thy lambs in thy bosom, and didst solemnly command thy servant Peter to feed thy Lambs; grant I may shew that I love thee more than all things, by doing as thou hast commanded him.

Lord, who am I or what is in me, that thou shouldst thus put honour upon me, in making me any way instrumental to the preparing souls for thee? O Saviour, I have sinned against heaven, and am no more worthy to be called thy son, much less to be employed in the service of thy children. But since thou hast been pleased in me to shew forth all thy mercy, and hast called me by thy good providence to this blessed work, grant that I may always remember, that the little flock committed to my charge, are bought with the price of thy own most precious blood. And let it therefore be my meat and drink, to feed them with the sincere milk of thy word, that they may grow thereby.

To this end, I beseech thee of thy free grace, first to convert my own soul, and cause me to become like a little child myself, that from an experimental knowledge of my own corruptions, I may have my spiritual senses exercised, to discern the first emotions of evil that may at any time arise in their hearts.

O give me, I beseech thee, a discerning spirit, that I may search, and try, and examine the different tempers of their sin-sick souls; and, like a skilful physician, apply healing or corrosive medicines, as their respective maladies shall require.

Gracious Jesu, let punishing be always my strange work; and, if it be possible, grant that they may be all drawn to their duty, as I would be drawn myself by the cords of love. And when I am obliged to correct them, grant that it may not be to shew my authority, or gratify a corrupt passion, but purely out of the same motive from which thou dost correct us, to make them partakers of thy holiness.

Oh! keep me, I beseech thee, from being angry without a cause: Permit me not rashly to be provoked by the infirmities of their infant years; but grant that I may shew all long-suffering towards them: and by exercising such fre-

quent acts of patience and forbearance, grant, I myself may learn the meekness and gentleness of Christ.

O thou who taughtest thy disciples how to pray, pour down, I beseech thee, the spirit of grace and supplication into their hearts, that at all times, and in all places, they may both desire and know how to call upon thee by diligent prayer.

Father, into thy hands I commend my own and their spirits: look down from heaven, the habitation of thy holiness, and bless them from thy holy hill.

Keep them, Oh keep them unspotted from the world; grant they may fly youthful lusts, and remember thee, their Creator, in the days of their youth. Train them, I beseech thee, in the way wherein they should go; and when they are old, let them not depart from it.

O thou, who didst sanctify Jeremiah from the womb, and calledst young Samuel betimes, to wear a linen ephod before thee, sanctify their whole spirits, souls and bodies, and preserve them blameless, till the second coming of our Lord Jesus Christ.

O thou, who didst endue Solomon with grace to choose wisdom before riches and honour, incline their hearts to make the same choice of thee, their only good; and may they always renounce and triumph over the lust of the flesh, the lust of the eye, and the pride of life.

Finally, do thou, O blessed Jesu, who at twelve years old was found in the temple, sitting among the doctors, both hearing them and asking them questions, grant that these children may love to tread the courts of thy house, and have their ears opened betimes, to receive the discipline of wisdom, that so, if it be thy good pleasure, to prolong the time of their pilgrimage here on earth, they may shine as lights in the world; or if thou seest it best, to bring down their strength in their journey, and to shorten their days, they may be early fitted by purity of heart, to sing eternal hallelujahs to thee, the Father, and the Holy Ghost, in the kingdom of heaven for ever.

Grant this, O Father, for thy dear Son's sake, Christ Jesus, our Lord. *Amen. Amen.*

A Child's Prayer, for better ability to Pray.

(From Dr. Watts.)

BLESSED Lord, most high and most holy, who dost not despise the language of children, but delightest to see them coming to bow before thy throne, and seek thy favor. O may thy Holy Spirit instruct me to pray, and help all my endeavors to learn and practice this duty. Let me know and adore thy majesty and thy mercy; shew me my sins, and help me to confess them. Give me a deep and hearty sense of my wants for both soul and body, and enable me to express them before thee. Assist me to plead with thee for mercies, and to trust in thy love. Raise my heart to thankfulness for all the blessings I receive, and teach me to offer the sacrifice of praise. Let the name of Jesus be my hope, who pleads in heaven for such poor children as I am, even when they know not how to pray for themselves. I desire to honour and love him, and give him everlasting praises. *Amen.*

A Prayer that may be used for and with Prisoners.

(From the Book of Common Prayer of the Prot. Epis. Church in the U. S.)

O God, who sparest when we deserve punishment and in thy wrath rememberest mercy; we humbly beseech thee, of thy goodness, to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

A Prayer that may be used with condemned Prisoners by those who visit them.

O God, who desirest not the death of a sinner, but rather that he should be converted and live, shew pity on all who neither pity nor pray for themselves. Grant that they may seriously consider their miserable condition, before all opportunities of being reconciled to thee be removed for from them.

With the eyes of thy tender compassion look down on all those who are deprived of liberty, and suffer the calamities and hardships of imprisonment: Pity their distress, raise them up friends, and send them relief; and grant that their adversity may lead them into a serious consideration of their ways, and prove a happy means of their salvation.

Especially, we entreat thee, O Lord, to regard in the multitude of thy mercies, these poor creatures, whose sins have brought them to shame; and their transgression of thine and their country's laws has procured the sentence of death to be passed upon them.

Be thou pleased, O fountain of grace, and author of all good, powerfully to affect their conscience with a deep sense of their guilt, and awful apprehension of the vengeance they have deserved. Help them to consider, in this time of their adversity, all the evil of their ways, to reflect upon and call to mind all their past offences.

Grant them true contrition and humiliation, and endue them with that godly sorrow, which worketh repentance unto life never to be repented of. Help them to remember thy exceeding patience and long-suffering, that they are hitherto spared, to the intent they might have space and encouragement to repent of their sins and amend their lives: Whereas hadst thou been strict to mark their iniquities, and severe to punish, they might have been struck dead in the act of sin, and plunged in a moment into those dreadful torments, "which are prepared for the devil and his angels," and are appointed for ungodly men in the invisible world. Cause them to admire this divine goodness, and to mourn that they have so heniously abused it.

May they think not only of those particular crimes, which brought them to this place, and this sad condition; but of

all those steps, which led them on to, and prepared them for, this ruin.

For all these things may they mourn and grieve with unfeigned sorrow and penitential tears, if peradventure the Lord will yet have mercy upon them—and grant, O gracious God, that their grief may not be so much for the misery they endure at present, and the shameful death they are shortly to suffer, as for the greatness of their guilt, and the dangerous state of their precious soule: may they be infinitely more concerned about the soul that never dies, than about the frail corruptible body.

Help them sincerely, and from the heart, to forgive their prosecutors, and such as bore witness against them; to be in perfect charity with all men, and not repine at the instruments, but own the justice of heaven.

Enable them with due patience and submission, to endure what they have brought upon themselves, not complaining and murmuring, but readily acknowledging, that while they are out of hell, their punishment is less than they have deserved.

May they not harden their hearts, or endeavour either to conceal or lessen any part of their crimes, but readily and fully confess the whole truth. And if they all or either of them have been privy to any other wickedness, which has hitherto been concealed, may they now evidence the sincerity of their repentance, by discovering any such wickedness, and detecting their companions therein. Thus we pray that their repentance may be true and genuine, and such as shall be accepted to eternal salvation.

Awaken them to the duty of fervent and earnest prayer, that so they who have hitherto lived without God in the world, and been strangers at the throne of grace, may now with strong cries and incessant importunity solicit mercy and draw down grace and forgiveness to the relief of their soul.

Grant their repentance and faith to be such, as, through the merits of our Redeemer and Lord, shall be accepted to their eternal salvation. Work in them, we beseech thee, such an abhorrence of sin, such an approbation and love of holiness, and such strong resolutions of obedience, were they again to be put to the trial, as thou in thy great wisdom and mercy shall see fit to approve; that so their corrupt nature being thoroughly changed, and they become new creatures,

they may be capable of thy favour, and the blessings of eternal life.

Give them a lively and effectual faith in thy Son Jesus Christ. And tho' the remembrance of their sins may fill their souls with dread and horror, yet do thou, O Lord, convince them that their sins are not greater than thy mercy can pardon, nor greater than the blood of thy Son can make satisfaction for, if they repent and turn unto thee.

Have mercy upon and comfort their unhappy relations. And make the execution of justice on these poor creatures a terror to others, that so none may venture on the broad way, which leadeth to misery and destruction.

Thus, O Lord, we humbly beseech thee that their confinement and sentence to this untimely and ignominious death may be a benefit to themselves, by preventing their progress in sin, and administering motives to their effectual repentance; that so the death of the body may be the life of the soul, and their sufferings in this world the means of their happiness in the other. And may it be a benefit to the world also, by terrifying other sinners out of the service of the devil, and p[illegible] them on immediate and effectual amendment.

To thy boundless compassion, O rich fountain of grace and goodness, we commit them; have mercy upon them, have mercy upon them! Let them suffer all in this world, and accept of their death as a just punishment for their sins; and through the precious blood and prevailing merits of the blessed Jesus, who died for the chief of sinners, let them be delivered from sufferings in the other world.

In his name, the refuge of the guilty, and comfort of the distressed, we cry for mercy, mercy! To whom with thee, O Father, and the Holy Spirit of grace and sanctification, be ascribed, as is most due, all glory, honour, adoration, and praise, both now and for ever. *Amen.*

Our Father, &c.

A Prayer for Imprisoned Debtors.

(From the Book of Common Prayer of the Prot. Epis. Church in the U. S.)

Most gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense

of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and releave them, give them the continual comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord, *Amen.*

A Prayer to be used by Debtors, and all Persons obliged either by Crime or Contract.

(From Bishop Taylor.)

O ALMIGHTY God, who art rich unto all, the treasure and fountain of all good, justice, mercy, and bounty, to whom we owe all that we are, and all that we have, being thy debtors by reason of our sins, and by thy own gracious contract made with us in Jesus Christ; teach me first to perform all my obligations to thee, both of duty and thankfulness; and next, enable me to pay my duty to all my friends, and my debts to all my creditors, that none be made miserable, or lessened in his estate by his kindness to me, or traffic with me. Forgive me all those sins and irregular actions, by which I entered into debt farther than my necessity required, or by which such necessity was brought upon me: Let not them suffer by occasion of my sin. Lord, reward all their kindness into their bosoms, and make them recompence where I cannot, and make me very willing in all that I can, and able for all that I am obliged to; or, if it seem good in thine eyes to afflict me by the continuance of this condition, yet make it up by some means to them, that the prayer of thy servant may obtain of thee, at least, to pay my debt in blessings. *Amen.*

Lord, sanctify and forgive all that I have tempted to evil, by my discourse, or my example; instruct them in the right way whom I have led to error, and let me never run farther on the score of sin; but do thou blot out all the evils I have done, by the spunge of thy passion, and the blood of thy

cross; and give me a deep and excellent repentance, a free and gracious pardon, that thou mayest answer for me, O Lord; and enable me to stand upright in judgment; for in thee, O Lord, have I trusted, let me never be confounded. Pity and instruct me, guide and support me, pardon and save me, for my sweet Saviour Jesus Christ's sake. *Amen.*

A Prayer to be used by a Prisoner for Debt.

ALMIGHTY God, just and holy in all the dispensations of thy providence to the children of men; the difficulties and sorrows I labour under in this close confinement, are perfectly known to thee, who dost succour the miserable, and help the friendless. O Lord, I most sorrowfully confess, that I have deserved to suffer much greater punishments, and to feel the severities of thy wrath and displeasure. For I have abused my liberty, and neglected my duty. I have gone contrary to thy holy will, and refused to obey thy wise and righteous laws. I do therefore most humbly desire to submit to thy all-wise disposal, and patiently to wait for that time, which thou shalt think best for my enlargement. Let me receive this melancholy restraint, as a just punishment for my sins, and grant that others may be warned by my example.

Let me in these disconsolate circumstances, have the comfort and direction of thy Holy Spirit. Assist me, O God, in calling my ways to remembrance; in examining into the state of my soul; in repenting and humbling myself before thee; and in reconciling myself to thee my offended God.

Let me highly prize the holy scriptures, and follow the divine instructions to be learnt from them. Grant that the promises and threatenings therein contained, may powerfully work in my soul a firm and vigorous resolution of obeying thee.

Wean my mind from all carnal and vain delights; and be thou pleased to suit my desires to the straitness and difficulty of my circumstances, and give me a perfect resignation to thy holy will.

Thou, O God, "lovest righteousness, and hatest iniquity;" and thy holy word makes it a part of the character of the wicked, to "borrow and not to pay again;" let it be therefore my study and care to content and satisfy my cred-

love to the utmost of my power. O keep me from all thoughts of using a prison to conceal my debts, and thereby defraud my creditors of their just due: for I know that by so doing, I shall entail a curse on myself and family; for how can I hope for a blessing from thee, when I make use of sinful methods to provide for myself and them?

Touch the hearts of my creditors with a sense of my misery and trouble, and dispose them to accept of such satisfaction as I am able to make, that I may be discharged out of this miserable confinement, if it be thy good pleasure.

And after my discharge, let thy good providence direct me to such honest ways of getting, and so bless me in my lawful endeavours and undertakings, that I may be in a condition to pay them what shall be behind, and fully satisfy their just demands, knowing that notwithstanding my discharge, and though I am out of the reach of human laws in this respect, yet my duty and obligation in equity are still the same. But if thou shalt think fit to deny me this request, do thou, O God, make up their loss in such way and manner as thou pleasest. Hear me, O Lord, for the sake of thy Son Jesus Christ, our only mediator and advocate. *Amen.*

A Prayer before a Journey.

(From Bishop Taylor.)

O ALMIGHTY God, who fillest all things with thy presence, and art a God afar off, as well as near at hand; thou didst send thy angel to bless Jacob in his journey, and didst lead the children of Israel through the Red Sea, making it a wall on the right hand, and on the left; be pleased to let thy angel go out before me, and guide me in my journey; preserving me from danger of robbers, from violence of enemies, from sudden and sad accidents; from falls and errors; prosper my journey to thy glory, and to all my innocent purposes; and preserve me from all sin, that I may return in peace and holiness, with thy favour and thy blessing, and may serve thee with thankfulness and obedience all the days of my pilgrimage. And, at last, bring me to thy country, to the celestial Jerusalem, to dwell in thy house, and to sing thy praises for ever. *Amen.*

A Prayer before a Journey.

(From Mr. Nelson.)

ALMIGHTY God, in whom all things live, move, and have their being; who dost govern all things by thy wise providence, and whose protection is my only defence and security; I humbly beseech thy divine Majesty, to give thy holy angels charge over me in the journey I am now about to undertake. Let no temptation that may offer itself, prevail upon me to transgress any of thy holy laws; but let the power of thy grace secure me in all those places and companies where my occasions shall lead me. Let not the freedom and liberty of conversation at such times, make me forget those rules which my christian profession obliges me to; neither let the kindness and hospitality of others betray me to the least excess, either in eating or drinking. Defend me from thieves and robbers, that lie in wait to exercise acts of violence; and protect me from all dangers and evil accidents which may disturb or annoy me. Preserve my going out, and my coming in; let thy providence be my guard, thy grace my defence, and thy blessed self my portion, both now and for evermore, through Jesus Christ our Lord. *Amen.*

A Thanksgiving after a Journey.

ALMIGHTY God, upon whom all things depend, who redeemeth our life from destruction, who crowneth us with loving kindness and tender mercies, who is greatly to be praised, and whose greatness is unsearchable; blessed be thy holy name, that thou hast brought me safe to the end of my journey; that thou hast preserved me from innumerable accidents and dangers, to which I have been exposed. It is of thy mercy that my health has been continued to me, notwithstanding those various circumstances that might have impaired it. It is of thy goodness that no evil men have made any assault upon me, when others have suffered by their unjust violence. It is from thy providence, that I have been protected from falls, so that not one bone is broken. How many unforeseen dangers, O Lord, hast thou delivered me from! And how many that have threatened me, hast thou over-ruled! Lord, thou hast made my glad

through the operation of thy hands, and I will triumph in thy praise: and let my heart be always ready to express my thankfulness, not only by my words, but by my life, in being more obedient to thy holy commands. Continue thy goodness to me, that I, whom thou hast preserved, may serve thee in holiness and righteousness all the days of my life, through Jesus Christ our Lord. *Amen.*

A Prayer before a Journey.

(From Mr. Jenks.)

O Lord, thou art the same God in all places, and no where can I go, but thou art there. Both at home and abroad, on my way and at the end thou art ever with me, by thy universal presence of grace, and thy good Spirit to conduct and guide me continually; to protect and save me from all dangers and mischiefs; and to make my way prosperous, and all my affairs successful. O let the blessing of the Lord follow me, and rest upon me and preserve my going out and my coming in, and never leave me nor forsake me, but be my God and guide this day, in all this journey, and all my life long, which is but a pilgrimage and passage through this world, in which I am continually hastening home to the period of all my travels, to the place where I must take up and dwell for ever. O good God, make me continually mindful of that passage, and of that journey's end; and keep me from sinful wanderings, and those worst of falls, to fall from my God. Take care of me, I beseech thee, and lead me and keep me, and help me; and after all my motions here, O bring me safe at last to thy holy hill, and to thy heavenly rest, to the blessed end of my faith, the everlasting salvation of my soul, through the greatness of thy mercy to me in thy dear Son, my gracious Lord, and only Saviour Jesus Christ. *Amen.*

Upon your safe return from a Journey.

(From the Pious Country Parishioner.)

All glory be to thee, O God, who hast preserved and kept me from the perils of the way; from broken bones or bruised limbs, and every evil accident: O fill my heart with a grateful sense of thy goodness, and enable me so to pass through all the affairs of my life, that my soul may have

peace, and thy name the praise, through Jesus Christ. *Amen.*

A Prayer for the safety of a Person or Persons going to Sea.

(From the Book of Common Prayer of the Prot. Epis. Church in the U. S.)

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend to thy almighty protection, thy servant, for whose preservation on the great deep our prayers are desired. Guard him, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which he may be exposed. Conduct him in safety to the haven where he would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. *Amen.*

A Thanksgiving for a safe return from sea.

(From the Book of Common Prayer of the Prot. Epis. Church in the U. S.)

MOST gracious Lord, whose mercy is over all thy works; we praise thy holy name, that thou has been pleased to conduct in safety, through the perils of the great deep, thy servant, who together with us desires to return his thanks unto thee: May he be duly sensible of thy merciful providence towards him, and ever express his thankfulness by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. *Amen.*

A Prayer to be used by one engaged (or likely to be engaged) in a Lawsuit.

(From the Whole Duty of Man.)

ALMIGHTY God, to whom all judgments belong, to thee I submit myself, in the cause wherein I am [*likely to be*] engaged: Convince me, if I am under any mistake; direct and assist me under all the difficulties and incumbrances which I may meet with; and in thy good time put a happy and peaceable end to the business which I [*am about to undertake, or*] have begun. Grant me that wisdom from above, which is peaceable, gentle, and easy to be entreated; that

laying aside all fondness and partiality, I may continually practice that christian law, of doing as I would that others should do unto me: so that, contending for right more than victory, nothing may be done through malice, strife, pride, or vainglory; nor may I be prevailed upon to transgress the laws of justice and charity for any worldly advantage; submitting the event to thy fatherly wisdom and disposition. Let the remembrance of thy mercies and forgiveness toward me fill my heart with such a christian love and compassion, that I may never contend with my neighbour to gratify my own corrupt nature, nor take delight in his sufferings: but let the sense of what thy beloved Son hath done and suffered for me, banish all covetous desires from my soul, and excite in me a compassion toward thy distressed members; for his sake forgiving my fellow-servants, as I hope myself to be forgiven when he shall come to judge the quick and the dead at the last day. And this I most humbly beg for Jesus Christ's sake. *Amen.*

A Prayer before making a Will.

(From the Whole Duty of Man.)

Give me time, O Lord, before I go hence and be no more seen, to make such a discreet and prudent settlement of my worldly affairs, that I may do no injustice to any branch of my family. Be thou graciously pleased to detail a blessing upon the substance I shall leave behind me; and let those, to whom I give and bequeath it, rise up like olive plants, and flourish under the protection of thy good providence. Let them not, like slothful servants bury their talents in a napkin, or squander away their inheritance by riotous living; but let them endeavour, by an honest industry, in their several stations and employments, to support themselves creditably in this world, and so wisely to manage their temporal concerns, as may most effectually conduce to the eternal interest of their immortal souls through Jesus Christ, our Lord. *Amen.*

A Prayer, chiefly in Scripture Language, in which the several branches of the Christian Temper, are briefly enumerated.

(From Dr. Doddridge.)

BLESSED God, I adore thee, as the great 'Father of lights, and the giver of every good and every perfect gift.' From thee, therefore, I seek every blessing, and especially those which may lead me to thyself, and prepare me for the eternal enjoyment of thee. I adore thee as 'the God who searches the heart, and tries the reins of the children of men.' 'Search me, O God, and know my heart; try me, and know my thoughts: see if there be any wicked way in me, and lead me in the way everlasting.' May I know what manner of spirit I am of; and be preserved from mistaking, where the error might be infinitely fatal!

May I, O Lord, 'be renewed in the spirit of my mind!' 'A new heart do thou give me, and a new spirit do thou put within me! Make me partaker of a divine nature;' and 'as he who hath called me is holy, may I be holy in all manner of conversation!' May 'the same mind be in me that was also in Christ Jesus;' may I 'so walk, even as he walked!' 'Deliver me from being carnally minded, which is death; and make me spiritually minded, since that is life and peace!' And may I, while I pass through this world of sense, 'walk by faith and not by sight;' and be 'strong in faith, giving glory to God!'

May 'thy grace, O Lord, which hath appeared unto all men,' and appeared to me with such glorious evidence and lustre, 'effectually teach me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly!' 'Work in mine heart that godliness which is profitable unto all things;' and teach me by the influence of thy blessed Spirit, to love thee the Lord my God, with all my heart, and with all my soul, and with all my mind, and with all my strength! May I yield myself unto thee as alive from the dead; and present my body a living sacrifice, holy and acceptable in thy sight, which is my most reasonable service. May I entertain the most faithful and affectionate regard to the blessed Jesus, thine incarnate Son, 'the brightness of thy glory, and the express image of thy person!' Though I have not seen him, may I love him; and in 'him, though now

I see him not, yet believing, may I rejoice with joy unspeakable and full of glory! And may 'the life which I live in the flesh,' be daily 'renewed by the faith of the Son of God!' May I 'be filled with the Spirit;' and may I be led by it;' and so may it be evident to others, and especially to my own soul, that I am a child of God, and an heir of glory. May I 'not receive the spirit of bondage unto fear, but the spirit of adoption, whereby I may be enabled to cry, Abba, Father!' May he work in me as 'the spirit of love, and of power, and of a sound mind,' that so I may 'add to my faith virtue!' May I 'be strong and very courageous;' and quit myself 'like a man,' and like a christian, in the work to which I am called, and in that warfare which I had in view when I listed under the banner of that great Captain of my salvation!

Teach me, O Lord, seriously to consider the nature of my own soul, and to set a suitable value upon it! May I 'labour not only, or chiefly, for the meat that perisheth, but for that which endureth to eternal life!' May I 'humble myself under thy mighty hand,' and be clothed with humility; 'decked' with the ornament of a meek and quiet spirit, which in the sight of God is of great price! May I be pure in heart, that I may see God, mortifying my members which are on the earth, so that, if a right eye offend me, I may pluck it out; and if a right hand offend me, I may cut it off!' May I be 'temperate in all things, content with such things as I have, and instructed to be so in whatsoever state I am!' May 'patience have also its perfect work in me, that I may be,' in that respect, 'complete, and wanting nothing!'

Form me, O Lord, I beseech thee, to a 'proper temper toward my fellow creatures!' May I love 'my neighbour as myself;' and whatsoever I would that others should do unto me, may I also do the same unto them!' May I 'put on meekness' under the greatest injuries and provocations: 'and, if it be possible, as much as lieth in me, may I live peaceably with all men!' May I be 'merciful, as my Father in heaven is merciful!' May I 'speak the truth from my heart;' and may I 'speak it in love;' guarding against every instance of a censorious and malignant disposition; and taking care not 'to judge' severely, as I would 'not be judged' with a severity, which thou Lord, knowest, and

which mine own conscience knows, I should not be able to support!

I entreat thee, O Lord, to work in me 'all those qualifications of the christian temper,' which may render it peculiarly acceptable to thee, and may prove ornamental to my profession in the world. Renew, 'I beseech thee, a right spirit within me;' and make me 'an Israelite indeed, in whom there is no 'allowed 'guile!' And while I feast on 'Christ, as my passover sacrificed for me,' may I 'keep the feast with the unleavened bread of sincerity and truth!' Make me, I beseech thee, O thou almighty and unchangeable God, 'steadfast and immoveable, always abounding in thy works, as knowing my labour in the Lord will not be' finally 'in vain! May my 'heart be tender,' easily impressed with thy word and providences, touched with an affectionate concern for thy glory, and sensible of every impulse of thy spirit! May I be 'zealous for my God,' with a 'zeal according to knowledge, and charity;' and teach me, in thy 'service, to join the wisdom of the serpent, with the boldness of the lion, and 'the innocence of the dove!' Thus render me by thy grace, a shining image of my dear Redeemer! and at length bring me to wear the bright resemblance of his holiness and his glory in that world where he dwells; that I may ascribe everlasting honours to him, and to thee, O thou Father of mercies, whose invaluable gift he is, and to thine Holy Spirit, through whose gracious influences I would humbly hope I may call thee my Father, and Jesus my Saviour. *Amen.*

The Meditation and Prayer of a Christian whose Heart is warmed with the prospects of Death.

(From Dr. Doddridge.)

O BLESSED Lord! My soul is enkindled with these views, and rises to thee in the flame. Judges xiii. 20. Thou hast testified thou comest quickly; and I repeat my joyful assent. Amen, even so come Lord Jesus. Rev. xxii. 20. Come, for I long to have done with this low life; to have done with its burthens, its sorrows, and its snares! Come for I long to ascend into thy presence, and to see the court thou art holding above!

Blessed Jesus, death is transformed when I view it in this light. The king of terrors is sent no more as such, but as

a messenger to carry me home, and place me near the King of glory and of grace. I hear with pleasure the sound of thy feet, approaching still nearer and nearer: draw aside the veil whenever thou pleasest! Open the bars of my prison, that my eager soul may spring forth to thee, and cast itself at thy feet, at the feet of that Jesus, whom, having not seen, I love; and in whom, though now I see thee not, yet believing, I rejoice with joy unspeakable and full of glory! "Thou, Lord, shalt shew me the path of life;" thine hand shall guide me to that blissful abode, "where there is fulness of joy, and rivers of everlasting pleasure." Psal. xvi. 11. Thou shalt assign me a habitation with thy faithful servants, whose seperate spirits are now lying with thee, while their bodies sleep in the dust. Many of them have been my companions in the laborious work, and "in the patience and tribulation of the kingdom," Rev. i. 9. my dear companions, and my brethren; oh! shew me, blessed Saviour, how glorious and how happy thou hast made them! shew me to what new forms of better life thou hast conducted them, whom we call the dead! In what nobler and more extensive services thou hast employed them that I may praise thee better than I now can, for thy goodness to them! and oh, give me to share with them in their blessings and their services, and to raise a song of grateful love, like that which they are breathing forth before thee!

Yet, O my blessed Redeemer, even there will my soul be aspiring to a yet nobler and more glorious hope; and from this as yet unknown splendor and felicity shall I be drawing new arguments to look and long for the day of thy final appearance. There shall I long more ardently than I now do to see thy conduct vindicated, and thy triumph displayed; to see the dust of thy servants reanimated; and death the last of their enemies and of thine, swallowed up in victory. 1 Cor. xv. 26, 54. I shall long for that superior honour that thou meditatest me, and that complete bliss to which the whole body of thy people shall be conducted. Come, Lord Jesus, come quickly, will mingle itself with the songs of paradise, and sound from the tongues of all the millions of thy saints, whom thy grace has transplanted thither.

In the mean time, O my divine Master, accept the homage which a grateful heart now pays thee, in a sense of the glorious hopes with which thou hast inspired it. It is thou that hast put this joy into it, and hast raised my soul to this

glorious ambition; whereas I might otherwise have now been groveling in the lowest trifles of time and sense, and been looking with horror on that hour which is now the object of my most ardent wishes.

Oh, be with me always, even to the end of this immortal life! and give me, while waiting for thy salvation, to be doing thy commandments! May "my loins be girded about, and my lamp burning," Luke xii. 35. and mine ears be still watchful for the blessed signal of thine arrival; that my glowing soul may with pleasure spring to meet thee, and be strengthened by death to bear those visions of glory, under the extacies of which feeble mortality would now expire.

A Prayer for the troubled Soul.

(From Mr. Jenks.)

O God of the spirits of all flesh! thou knowest the grievous torment of a wounded spirit, and hast promised not to break the bruised reed, nor to quench the smoaking flax: Have pity, Lord of love, upon thy disconsolate servant, whose spirit is sore broken, and overwhelmed within him; and relieve, and heal, and comfort him with thy peace, and some tokens for good, that thou hast thoughts of love and everlasting mercy towards him. O blessed Jesus, who callest to thee the labouring and heavy laden sinner, with a promise of rest for their souls, give some glimpse of thy mercy, and faith in thy merits and promises to this poor soul, cast down with the sense of his sin, and the fear of thy wrath. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise. O hide not thy face from thy servant, nor cast him away from thy presence in displeasure; but speak peace to him, and cause thy grace to shine upon him.

O God of consolation, be thou pleased to cheer him up with the hope and relief of thy pardon and acceptance, and give him a comfortable affiance in thee, and the witness of thy Spirit with his spirit, to persuade him that he is the child of God, whom thou lovest, though thou chastenest, and with thy terrors prepares him for thy comforts. O that he may see love in the rod, and take it as the chastisement of a father, and not the vengeance of an incensed judge; and that he may find this humiliation working for his everlasting

consolation; seeing they that mourn are blessed, and shall be comforted; and such as sow in tears shall reap in joy. O that his sorrow may be the godly sorrow which works repentance, not to be repented of: that it may have such a happy issue, and end in unspeakable glorious joy; but let him not sorrow as one without hope, seeing the trouble for sin is a preservative from the damnation of hell; and such as are now in glory, went this very way to heaven, working out their salvation with fear and trembling; and so feeling the burden of sin here, that they might not lie under it for ever. Therefore, though he walk in darkness, and has no light, yet let him trust in the name of the Lord, and stay upon his God.

O Lord! rebuke him not in thy anger, neither chasten him in thy sore displeasure; but return and set him free from the heavy pressure now upon him. Be pleased, O Lord, to deliver him; O Lord, make haste to help him. Quicken him for thy name's sake, and for thy righteousness' sake bring his soul out of trouble. Thou hast shewed him great and sore troubles; be thou pleased to revive him again, that he may rejoice in thee. Shew him thy mercy, O Lord, and grant him thy salvation. O freshen him early with such thy mercy, that he may be glad, and rejoice in thee all his days, when thou hast considered his trouble, as thou hast known his soul in adversity, that thy name may have the glory, and his soul the comfort of thy seasonable relief, and thy sweet abundant mercies in Jesus Christ. *Amen.*

A Prayer for a Person under Affliction.

O most gracious God! who dost not afflict willingly, nor grieve the children of men, I flee unto thee for comfort and support under the troubles thou hast laid upon me: I know, assuredly, that this is thy hand, and that thou, Lord, hast done it. I acknowledge thy judgments are right, that thou of very faithfulness hast caused me to be troubled, and that my sins have deserved more grievous punishments than I now suffer. I am fully convinced, that the events of this life are not left to chance or uncertainty, but are all under the steady and wise disposal of thy good providence.

To thee, therefore, O my God, do I direct my supplications; beseeching thee, O gracious God, who hast a tender love for all thy creatures, and more especially for thy faith-

ful servants, who repose all their hope and confidence in thy mercy, to have pity upon me, and to deal with me not according to my sins, but after thine own great mercy. Pardon, O Lord, all my past sins; restore me to peace and favour with thee; consider my weakness, and let not my troubles be more heavy or lasting than what thou seest profitable and necessary for the good of my soul.

Make me truly and deeply sensible of my condition, that I may see the rod, and who hath appointed it; that I may be truly sensible of the evil of sin, as well as feel the smart of punishment. Humble me under thy corrections; awaken me thereby to a more conscientious and zealous performance of my duty, to a sense of my spiritual wants, to a hatred of every thing that is displeasing in thy sight; and so sanctify my present affliction, that by the help of thy good Spirit, it may bring forth in me all the graces and virtues of a christian life, and accomplish the end for which it was sent.

Let the experience of thy love and favour towards me, throughout the whole course of my life past, teach me to resign myself entirely to thee, to choose thee for my only support and comfort; to rely stedfastly on all thy promises; and to wait with patience till thou shalt see fit to deliver me.

Direct and enable me to use all proper and honest means for freeing myself from my present troubles: but however grievous they may prove, O let me not dare to do any fraud or injustice, or to cast off my dependence on thee, by calling in the assistance of any unlawful means.

And if, for reasons best known to thine infinite wisdom, thou shalt think fit to continue this affliction to me, thy blessed will be done: enable me patiently to bear, and contentedly to submit to the dispensations of thy good providence, however contrary soever to flesh and blood.

Suppress in me all murmuring and repining thoughts; Remove from me all inclinations and aversions, but such as agree with those of the blessed Jesus: Regulate my affections and desires, and confine them to such objects only, as are well-pleasing in thy sight. Thou knowest the surest way of making me happy: thou art infinite in wisdom, loving-kindness, and mercy, therefore let thy blessed will, in every thing, be my choice and satisfaction: I humbly submit to thy fatherly discipline; for thou correctest in mercy, and for my profit. If therefore thou takest not away the rod, yet take away thine anger. Let me see a fatherly af-

fection in all thy chastisements; and raise in my soul an ardent love and desire after thee, which may fill me with an inward satisfaction, with peace of conscience, and joy in the Holy Ghost. Support and comfort me under all my troubles; direct and counsel me in all difficulties; carry me through all trials and temptations; and in thy good time, take thy afflicting hand from me: and grant that these light afflictions, which (in comparison,) are but for a moment, may work for me an exceeding and eternal weight of glory. Hear me, O Lord, for thy mercy's sake, and for the sake of thy Son Jesus, our only Mediator and Advocate. *Amen.*

A Prayer for a Person in a state of Poverty.

O MY God, infinite in goodness, power, and wisdom; on thee all things depend; and thy providence over-ruleth all events: Riches and plenty come from thee; and poverty and want are by thy dispensation. I believe that for just and wise reasons, thou hast allotted to all mankind very different states and circumstances of life; and that thy good providence hath designed my benefit and advantage in all the temporal evils, which have at any time happened unto me.

I confess, O Lord, my sins have deserved much more severe afflictions; and that thou art kind and merciful in all thy dealings with me. Thou hast thought fit to place me in a mean condition, to deprive me of many conveniences of life, and to exercise me in a state of poverty: but thou hast hitherto preserved and supported me by thy good providence, and hast blessed me with advantages* above some others, who labour under great trials and afflictions. And above all, I enjoy the light of thy glorious gospel, and the means of grace, when many of my fellow-christians are debarred of these most valuable comforts, and lie groaning under persecutions, misery, and torments. I consider with humble acknowledgment and thankfulness that I am still alive, and have the opportunity of working out my salvation; whereas many poor souls are given up to the just punishment of sin, groaning out a sad eternity under inexpressible pains, and inconceivable miseries. These, O Lord, are very great mercies towards me, and must silence my complaints if thou

*Here let the person recollect the blessings he enjoys, as the invaluable mercy of health, the assistance of friends, liberty, &c.

shouldst see fit to try me with greater difficulties, than what thou hast hitherto laid upon me.

But, O merciful Father, who hast commanded and invited us to lay our wants and necessities before thee, help and relieve me, I beseech thee, under my present circumstances; and if thou seest fit, bless me with such a portion of the comforts and conveniences of life, that thereby I may be enabled to go on more cheerfully in my station, to serve thee better, to love thee more and more, and more admire thy wonderful bounty, and loving-kindness towards me. Give me health and strength, and abilities suited to my circumstances; direct me in the use of honest means whereby I may obtain [*for myself and family*] a comfortable subsistence; and do thou prospor my honest labours and endeavours.

But, O Lord, if in this I know not what I ask; if great plenty, and the comforts that attend it, are not convenient, but would prove snares and temptations to me, thy blessed will be done: support me that I fall not into extreme want; lay not more upon me, than thou wilt enable me to bear.

Supply the want of worldly blessings, by the comfort and support of thy good Spirit, whereby I may be made perfect in every good work to do thy will; that I may become rich in faith, and an heir of that kingdom which thou hast promised to those that love thee: Make me devout, holy, and heavenly-minded; and so purify and cleanse my heart, that it may become an habitation for thy Holy Spirit.

Enable me, likewise, O Lord, to exercise all those christian graces and duties which my present circumstances call for from me: Let the sharpness of temporal wants put me upon considering what misery must attend the loss of my soul: Let a sense of my poverty, stir up eager desires after the true riches; and the less I have of this world, the more careful let me be to provide for the next; that I may seek an inheritance incorruptable, and that fadeth not away: Let bodily hardships convince me of the great evil of spiritual wants, that I may hunger and thirst after righteousness. Give me diligence and industry in my calling; and when I have done my endeavour, make me to cast all my care upon thee, and trust to thy fatherly goodness to provide for me. Let not the contempt which some persons wrongfully cast upon poverty, or any evil which I may endure, tempt me to any dishonesty in getting wealth; but let me choose

rather to be poor than wicked, and to want any thing rather than thy favour. Clothe me with a meek, and quiet, and humble spirit, which in thy sight is of great price. Give me a thorough contentedness in my present circumstances: let me not dare to repine at my own condition, or envy the prosperity of others; but teach me to possess my soul in patience: that I may acknowledge thy right and sovereignty over me, that thou art just and wise and merciful in all thy dispensations. Convince me of thy fatherly love, and enable me cheerfully to resign myself to thy all-wise providence. Teach me to look unto Jesus, the author and finisher of our faith; who to reconcile us to a state of poverty, chose to be born and to live in a mean condition, endured hunger, and thirst, and cold, and not having where to lay his head: that by his example, I may be encouraged to sit loose to the world, and wean my affections from temporal objects; that being convinced of the vanity and emptiness of the world, I may more and more delight myself in thy love, and in the practice of true religion.

And to thou, O God, quicken and enlarge my desires after spiritual happiness, and those pleasures which are at thy right hand for evermore; that through faith and patience, having finished the race which thou hast set before me, I may be received into the joy of my Lord. Grant this, O merciful Father, for the sake of my Redeemer, the ever blessed Jesus. *Amen.*

A Prayer for a Person under Doubts of the Lawfulness of any Action.

O Lord God, thou art light, and in thee is no darkness at all; thou art the instructor of the ignorant, the light of those that are in darkness and error, and the fountain of all wisdom, and knowledge, and truth! I desire above all things to please thee, and to do thy will; and it is a trouble and grief to me to consider that I have so often acted contrary to it; O that I may never do so again, that I may never more turn aside to the dark paths of sin and folly! O give me a wise and understanding spirit, that I may know my duty, and a heart fully bent and determined to practice it.

More particularly, O Lord, I address myself to thee at this time to enlighten my understanding, and inform my unsettled judgment, how to determine in the matter,

which at present I know not how to act in. Shew thou me the way that I should walk in, and leave me not to the weakness of my own reasoning, which without thy enlightening grace will lead me into the ways of error and confusion.

Give me, O Lord I beseech thee, such an honest and upright heart, that nothing in the world may be ever able to seduce me from my integrity. Let not the example of a multitude persuade me to do evil, nor the most powerful allurements of riches, honour or any worldly advantage turn me aside from thy commandments; but convince me more and more, how little it will profit me to gain the whole world, and lose my own soul; that being possessed with an awful fear of thy displeasure, I may never dare to do any thing but what thou approvest, and of which I may be able to give a comfortable account at the great day of the Lord Jesus.

Direct me, O my God, to those means which will inform my understanding, and satisfy my doubts; and if it should be my misfortune, after all my enquiries, to fall into any unwilling error and mistake, O Lord, lay it not to my charge, nor let it ever provoke thy anger against me.

But, O Lord, if it be thy good pleasure, that I should still remain under doubts, give me grace, I beseech thee to submit to thy will, and to wait with patience, till thou seest fit to instruct me better; and whatever advantages as to this world, I may lose by it, yet let me still retain my innocence, and have the comfort and support of a good conscience. Suffer me not to be so regardless of my eternal interest, as for the sake of any temporal advantage, to forfeit thy favour, which is better than all the enjoyments of this world.

O Lord, I leave myself in thy hands; and I most humbly beseech thee to carry me through this and all other difficulties, and bring me to that blessed place of rest and peace, where I shall be out of all temptation, and danger of offending thee, and where I shall love and praise thee throughout all ages.

Grant this, O merciful Father, for the sake, and through the merits of my dear Redeemer Jesus Christ. *Amen.*

A Thanksgiving for Deliverance from any Trouble or Affliction either in Body or Mind.

O my God, infinite in goodness: I thy unworthy servant, who have so deeply tasted of thy fatherly love, desire with

a grateful heart to speak of thy bounty and loving-kindness towards me. I adore, and bless, and praise thy holy name, for all thy mercies both spiritual and temporal, from time to time bestowed upon me; particularly, O Lord, I admire thy goodness for delivering me from [*those bodily afflictions, troubles of mind or state of poverty, &c.*] wherewith I have lately been exercised. Thou, O Lord, hast perfected thy strength in my weakness: thou hast graciously heard my prayer; thou hast considered my trouble, and known my soul in adversity: therefore will I praise the Lord so long as I live; so long as I have my being, I will give thanks unto my God.

This is to be altered according to the particular case.

And I beseech thee, O my God, let the due remembrance of thy mercies so thoroughly affect my soul, that I may be ashamed as well as afraid to offend thee; that the remainder of my life may be dedicated to the service of my God, who hath dealt so bountifully with me. Make me to place my chief joy and satisfaction in running the ways of thy commandments, now thou hast set my heart at liberty.

And, O Lord, I beseech thee to pity and relieve all those who labour under the like difficulties, from which thou hast graciously delivered thy servant, or any other adversity. Give them patience and comfort under their afflictions, and such a reasonable trust and confidence in thee, as may be well-pleasing in thy sight, that they may not be discouraged; and in thy good time deliver them from all their troubles; and let thy goodness excite me to help such as I know are in any difficulty, according as I am able! that we may all praise thy holy name, and speak of all thy marvelous loving-kindnesses, and glorify thee by walking before thee in holiness and righteousness all our days; that at last we may be admitted into the glory of thy kingdom, through the merits and mediation of our Saviour, to sing praises and hallalujahs to thee, and to the Lamb for ever and ever. *Amen.*

A Prayer for the Protection of Angels.

(Collect for St. Michael's Day.)

O EVERLASTING God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant, that as thy holy angels always do thee service in Heaven, so by thy appointment they may suc-

cour and defend me on earth, through Jesus Christ our Lord. *Amen.*

A Prayer, for a right use of the Means of Grace.

(From Mr. Nelson.)

GRANT, O Lord, that I may constantly attend the public institutions of thy holy religion, that I may never neglect those means which thou hast established for the purifying my corrupt nature, and for reforming whatever is amiss in the frame and temper of my mind: That I may approach thy presence with humility and devotion, hear thy word with reverence and attention, receive thy holy sacrament with faith, thanksgiving, and charity; that by these ordinances of thy appointment, my soul may be nourished with all goodness, and in such a measure prepared for that salvation, which the blessed Jesus hath purchased, that I may depart in peace, and in the faith and fear of God's elect; through the same Jesus Christ our Lord. *Amen.*

A Prayer for a right use of the Scriptures.

(From Mr. Nelson.)

ALMIGHTY God, who hast not abandoned us to the dim light of our own reason to conduct us to happiness; but, when mankind had miserably mistaken the object of their worship, and the right manner of performing it, were graciously pleased to reveal to us in the holy scriptures whatever is necessary for us to believe and practise in order to our eternal salvation; grant that I may with care and diligence apply myself to the reading of those sacred volumes; and do thou open my eyes, that I may see the wonderous things of thy law. Let me peruse them with that reverence and respect which is due to thy gracious manifestations; with an entire submission of my understanding to thy divine authority, and with a sincere and stedfast resolution of mind, to govern my life by the maxims of thy holy gospel, and to obey and submit to thy blessed will in every thing. Let thy precious promises quicken my obedience, and make me fruitful and abundant in the work of the Lord. Let thy dreaded threatenings turn me from my sins, and make me speedily depart from all iniquity: And thou, who workest in me to will and to do of thy good pleasure, teach me to

obey all thy commandments, to believe all thy revelations, and make me partaker of all thy gracious promises, through Jesus Christ our Lord. *Amen.*

A Prayer after the reading of the Holy Scriptures.

O LORD, most holy and glorious God, I render thee hearty thanks for the manifestation of thy word, and for the means of grace therein described, proposed and offered to us. Thy word discovers to me the evil of sin, that hath overspread my soul; and the evil of punishment, which will certainly be inflicted on the transgressors. Sin hath corrupted my heart, darkened my understanding, infected my will. It hath polluted my memory, defiled my imaginations, biassed my reason against the obedience of faith, and hath made and yield my members servants to iniquity unto iniquity. I have been miserably deceived by thinking myself innocent for refraining from grosser acts of impiety: Whereas thy law, diffusing its spiritual light through my soul, teacheth me, that the imaginations of my heart are evil, and continually evil.

Let this word which I have now read, have a blessed effect upon me! let it shew unto me my fall in Adam, and my restoration in Christ. Strengthen my faith, that I may rely on the word of thy gospel, and be thereby born again into a lively hope, and cleansed from all filthiness of the flesh and spirit. Let me never rest in an external performance of a few religious duties, but grant that I may inwardly digest thy word, and that the sanctifying effects thereof may diffuse itself through soul and body, will and understanding, thought and desires, life and actions.

Enable me by thy spirit skilfully to do thy will, and to establish my whole religion upon the safe foundation of thy word. Have compassion also upon all those that sit as yet in darkness, and in the shadow of death, and guide them by thy word into the way of life and peace! *Amen.*

A Prayer for a right use of Time.

(From [illegible] Duty of Man.)

MOST gracious God, I adore thy infinite goodness and patience, which hath not cut me off in the midst of my follies and sins. Grant therefore, gracious Lord, that I may

no longer abuse that precious time, with thou hast elected me to secure that happiness, which is great in itself, and infinite in its continuance. Call me from all those vain amusements, those trifling entertainments, and cruel diversions, which have robbed me of many valuable hours, and have endangered the loss of my immortal soul in the day of judgment. Teach me so to number my days, that I may apply my heart unto wisdom; so that by diligence and honesty in my calling, by constancy and fervour in my devotions, by moderation and temperance in my pleasures and recreations, by justice and charity in all my words and actions, and by keeping a conscience void of offence both towards God and man, I may be able to give a good account thereof, when summoned before the judgment seat of Christ, where I pray that I may be accepted through the merits of thy Son Jesus Christ, our mediator and advocate. *Amen.*

A Prayer for Grace to use our Speech aright.

(From Mr. Jenks.)

O LORD, our gracious God, set a watch, before my mouth, and keep the door of my lips, that nothing thence may proceed but what shall be, some way or other, good for the use of edifying. Help me to keep my mouth as with a bridle, when I am provoked to speak unadvisedly with my lips; and let no profane or foul language proceed out of my mouth, nor any thing be said by me, that ought not to be named among christians.

O Lord, open thou my lips, that my mouth may shew forth thy praise; make me forward to speak for thee, and for the service of thy truth, and the glory of thy name; and as slow to speak evil, and to defile myself, or to hurt my neighbour. Give me, Lord, a considerate mind to weigh what is fit to be said; and make me wise and serious, sober and modest, pious and charitable in what I speak, that it may be without offence, but not without some profit to the partners in my conversation. Put such thoughts into my mind, and such words into my mouth, that my tongue may be as the pen of a ready writer, to utter things seasonable and acceptable, for the benefit of my companions, and that I may never abuse the liberty of speech into the licentiousness of vain or evil-speaking; but turn and

employ it to the wise, and good, and worthy ends for which it was given; and speak of, and for thy testimonies, even before the greatest, without being ashamed.

O let the lying lips be put to silence, that speak grievous things proudly and contemptuously against the righteous. And let such as fear thee, and think upon thy name, speak often to one another of thy commandments and loving kindness; so as to promote and set forward their common edification and consolation, and eternal salvation, through thy gracious goodness to them in Jesus Christ. *Amen.*

A Prayer for the right Exercise of Zeal.

(From Mr. Nelson.)

ALMIGHTY God, who art the first and chiefest good, engage all the powers and faculties of my soul to love and delight in thee; and to place all affiance, trust and confidence in thee. Teach me to proportion my zeal to the value of things, that I may love thee, the Lord my God, with all my heart, with all my soul, and with all my strength; and in the first place to seek the kingdom of heaven. Let my zeal have a respect unto all thy commandments, that it may never degenerate into hypocrisy and faction but that I may always pursue it by just and proper means, and may never think to promote thy honour, and the safety of thy church, by ways offensive to thee, and which thou hast forbid. Let not a good end prevail upon me to use any unlawful means that may advance it, but that trusting in thy providence, and depending upon thy care of our most holy faith, I may never start from the way of my duty, in all those methods I shall at any time pursue, in order to preserve it. Grant this, O Lord, for Jesus Christ his sake. *Amen.*

A Prayer for ability to acquit ourselves as we ought in our several places and relations.

(From Mr. Jenks.)

O LORD, our Lord! thy word enjoins us wherein we are called therein to abide with God. And this is the duty which we are especially to take care of, next to the care of our souls, to study to be quiet, and to do our own business, that we may provide for ourselves, and for our dependants, and render to all their dues, and not be burdensome, but

helpful to others. O thou that givest skill and ability for the performance of those offices to which thou callest, teach and enable me, I beseech thee, for the work of my place, and all the duties of my calling. Good Lord! pardon all my past unfaithfulness and negligence herein, and direct, and bless, and accept, and assist me in discharging it for the time to come. O make me so contented with what I get by honest means, that I may never offer to go beyond, or defraud my neighbours in any matter, but be punctually just in all my dealings, and conscientiously perform my duty in all my relations, carrying myself as I ought towards every one with whom I am any ways concerned in the world, whether superior, equal, or inferior, offensive to none; but as I have power and opportunity for it, good and useful to all. O let me not walk disorderly, nor be guilty of the impertinence and mischief to be negligent at home, and to busy myself abroad in other men's matters; but may I keep my own station, and with quietness work and eat my own bread; and provide things honest in the sight of all men, following after that which is lovely and of good report; and herein exercising myself, to have always the conscience void of offence towards God and towards men; yea, whatever any may justly expect from me, help me, O my God, to discharge it faithfully and acceptably; and command a blessing, Lord, upon all my honest labours and endeavours, and make them successful to promote my own and others real and eternal good, and to glorify thy blessed name, through Jesus Christ. *Amen.*

A Prayer for Divine Assistance.

(From Mr. Jenks.)

O Lord God Almighty, who givest power to the faint, and increasest strength to them that have no might! Without thee I can do nothing, nor so much as will or think any good, nor keep myself from any evil; but by thy gracious assistance it is that I am enabled for the performance of every duty lying upon me: and my help is in the name of the Lord, who made heaven and earth: and thou art able to keep us from falling, and to make us perfect in every good work, to do thy will; working in us that which is well-pleasing in thy sight, through Jesus Christ. Yea, thou hast encouraged us to come boldly to the throne of grace,

that we may obtain mercy, and find grace to help in time of need. Lord of power and love, I come, trusting in thy almighty strength, and thy infinite goodness, and thy gracious promise, to beg from thee what is wanting in myself, even that grace which shall help me such to be, and so to do, as thou wouldst have me. O my God! let thy grace be sufficient for me, and ever present with me; and let thy good Spirit help my infirmities, and strengthen me with might in the inner man, so as to enable me against my sins, and for thy service, that I may be strong in the Lord, and in the power of his might, and do all things as I ought, through Christ strengthening me.

O thou that hast shewed thyself still gracious on my behalf, and brought me on hitherto, never cast me off, I beseech thee, nor abandon me over to myself, who am a reed shaken with the wind, a leaf driven to and fro; but let me still experience thy help at hand, and my God performing all things for me. I will go forth in the strength of the Lord God, and trust in the Lord Jehovah, in whom is everlasting strength. O my Lord! come in to my succour, and be thou my helper, to carry me on beyond my own strength, and to make all that I think, and speak, and do, acceptable in thy sight. O may I both put forth myself, to stir up the grace of God that is in me; and also find such fresh supplies of grace, that I may see my desires accomplished, and my endeavours brought to good effect: and so rejoice in the Lord, and glory in thy holy name, through Jesus Christ, our strength and Redeemer. *Amen.*

A Prayer for Sincerity.

(From Mr. Jenks.)

O my Lord, the only wise God, whose understanding is infinite, and from whom no thought can be withholden! Thou fillest the whole world with thy presence, and hast all things ever naked and open before thine eyes. Thou that teachest man all his knowledge, shalt not thou know! O Lord, let thy all-seeing eye, and not the eye of the world, be the star I steer my course by; and thy blessed favour, more than the liking of any sinful men, be ever my study and delight. Search me, O God, and try me; and whatever unpardoned guilt, or unrepented wickedness; whatever unknown error, or countenanced lust lies in my soul, O

help me to see it, and of thy mercy deliver me from it; and let me not regard iniquity in my heart, and let no presumptuous sins have dominion over me. Let me not allow myself in any ways of wickedness, nor go on in formality and hypocrisy to serve thee, but walk before thee with an upright heart, and do all sincerely and heartily to the Lord. O let me not be only almost, but altogether a christian; obeying from the heart all thy will delivered to us, to be done by us; and not so much concerned to seem religious and good, as such to be in deed and truth. Make me willing to part with the dearest sins, and to perform the hardest duties, for the sake of the Lord, who parted with the highest glory, and underwent the sorest misery, for the sake of my soul. O make me true to my own convictions, and faithful in exerting my own endeavours: yea, make me ever jealous over my own heart, and conscientious in all my thoughts, and words, and ways. That I may not go self-condemned, for walking in disguise and only appearing to be what I am not; that my praise may not be of men, but of God; and that I may have continual rejoicing in the testimony of a good conscience, and that peace of God which passeth all understanding. O my Father, who seest in secret! let the pleasing of thy holy will, and the honouring of thy blessed name, and the enjoying of thy gracious favour, be the great end, which I design and aim at, in all my actions and undertakings: that thou, the great and good God, mayest in all things be glorified by me, through Jesus Christ. *Amen.*

A Prayer for a meek and quiet Spirit.

(From the Whole Duty of Man.)

O FATHER almighty, and God of all comfort, look with thy tenderest pity upon me, a weak and frail creature, who am encompassed about with many and great infirmities. My nature is corrupt, my passions are strong and violent, and I am so prone to peevishness and anger, that almost every slight provocation disorders my mind. This is what I bewail and lament, humbly beseeching thee to pardon all this my sin and folly, and to give me a meek and quiet spirit, a patient and forgiving temper, and an humble, charitable, and christian disposition; that my mind may at all times be quiet and easy, my carriage gentle, kind and obliging unto all men; and the whole conduct and deportment of my life

such as becomes the disciples of the meek and blessed Jesus; to whom, with thee and the Holy Ghost, be honour and glory, for ever. *Amen.*

A Prayer for Chastity.

(From the Whole Duty of Man.)

HOLY, holy, holy Lord God of hosts! who art of purer eyes than to behold iniquity, whose Holy Spirit delighteth to dwell in pure and chaste hearts; I most humbly beseech thee to send thy Spirit of purity and holiness into my heart, and to preserve me chaste and spotless, clean and undefiled in thy sight; that my body may be a holy temple, and my soul a sanctuary fit for the reception of thy divine holiness. Forgive me all my past impurities, whether in thought, word, or deed; reprove in me the spirit of lust; kindle the fire of thy holy love in my heart, and let it consume all my dross; that I may no more grieve thy blessed Spirit by any work of darkness; but after a chaste and religious life here, I may be presented before thy tribunal, washed and cleansed in the blood of the Lamb, and reign with thee for ever. *Amen.*

A Prayer for Temperance.

(From the Whole Duty of Man.)

O GOD, who madest every thing good, and givest all things richly to enjoy; give me the spirit of temperance and sobriety, that I may use thy creatures in the same measure, and to the same purposes, for which thou hast designed them. Forgive that intemperance, which I have been guilty of in meat, drink, apparel, and pleasure, [particularly *here mention what you are most guilty of*] and never let my body any more be oppressed with surfeiting and drunkenness, or the luxuries of a sensual life. Subdue my appetite to reason and to thy grace, that my table may be no more a snare unto me, nor my food become a temptation, a sin or a disease; but that I may henceforward hunger and thirst after righteousness, and count it my meat and drink to do thy will, through Jesus Christ our Lord. *Amen.*

A Prayer against Covetousness.

(From the Whole Duty of Man.)

ALMIGHTY God, the author and giver of all that I enjoy, govern my affections towards the things of this world, that no greatness of gain may tempt me to the least injustice, either by fraud or oppression; but that I may commit myself to thy providence in the use of honest endeavours; that, while I am supporting a dying body, I may remember I have an immortal soul, which immediately deserves my greatest care. Teach me to enjoy the good things thou hast given me, with temperance, thankfulness, and charity; and readily to part with them, rather than to forsake thy truth, or to make shipwreck of a good conscience toward God or man. Fix my thoughts, my hopes, and my desires upon heaven and heavenly things; that, having always in view that crown of glory, which thou hast laid up for me hereafter, I may press toward the mark for the prize of the high calling of God in Christ Jesus; and being strengthened by his grace, and supported by thy Holy Spirit, I may run with patience the race thou hast set before me; that when the great day of retribution shall come, I may look up to my most merciful judge with joy and comfort, and may hear those blessed words pronounced unto me, Well done thou good and faithful servant, enter thou into the joy of thy Lord. And this I beg in the name, and through the merits of thy Son Jesus Christ. *Amen.*

A Prayer for Chastity.

GREAT and glorious Lord God: thou art a being of infinite holiness, and unspotted purity, and hast declared thy hatred and abhorrence of all impurity and uncleanness. I present myself before thee at this time, beseeching thee to give me a heart full of sorrow and concern, for that the temper and disposition of my mind are so opposite and contrary to thee, and that I am so far from that purity and holiness which thou requirest, and which is necessary to make me meet to relish and partake of the joys and delights of thy kingdom.

This is to be used by such whose case requires it.

["I come unto thee to beg relief and assistance from thee, and to beseech thee, for the sake of thy dear Son, to pardon and forgive all the impure and wicked thoughts, desires, and purposes, which I have ever entertained in my mind, and all the immodest and unchaste behaviour and actions of my life. And, O merciful God, I likewise implore pardon and forgiveness for all who have tempted me, or been tempted by me, or have been partakers with me in any kind of impurity. Rescue them from the power and dominion of their lusts, and grant that they may be converted unto thee."]

O be thou pleased to purge and cleanse my soul from all filthiness of flesh and spirit, and grant that my body may be a holy temple, fit for thy Holy Spirit to dwell in.

To this end, do thou enable me to mortify and subdue all fleshly lusts, which war against the soul, which wound the concience, grieve the Holy Spirit, and render the mind unfit for the performance of holy duties.

Create in me, O God, a clean heart, and renew a right spirit within me. Put thy fear into my heart, and cause in my soul a stedfast resolution against, and detestation of all uncleanness. Let me ever remember that thou art every where present, and that all things how secret soever they may be kept from men, are naked and open to the eyes of him with whom we have to do. Let me ever remember that thy holy word declares, that whoremongers, and adulterers, shall be judged and condemned by thee, and that no unclean person shall enter into thy kingdom, and that for the sake of these things, the wrath of God cometh upon the children of disobedience.

And that I may obtain the grace of chastity, make me, O God, careful and diligent in the use of those means that are necessary to this end. I know, O Lord that purity is thy gift; but I know likewise, that thou wilt not bestow it on such as be slothful and negligent, and will not use the means which thou hast appointed for the attainment of it. Let me be diligent and industrious in the place and station wherein thy providence has set me, considering that idleness is the occasion of impurity. Teach me to keep a strict guard over my senses, to refrain from all evil and corrupt communications; and grant that my speech may be such, as may minister to the edification of those with whom I con-

verse. Teach me to be sober in my attire, moderate in my diet, temperate in the use of all things, prudent in the choice of my company, disposed to practise the necessary duties of mortification and self-denial, watchful over my own heart, stifling and suppressing the very first motions to impurity.

Let me abstain from seeing all such sights, and refrain from reading all such books, as are apt to excite in me any looseness or levity of spirit; and let me be constant and diligent in reading and meditating on the holy scriptures, which are apt to cleanse the heart, and to excite pious affections in my soul.

Make me mindful of the dignity and holiness of my profession, and to remember, that if any one defile the temple of God, him will God destroy.

Give me a just esteem and value for the honourable estate of marriage, which thou hast ordained as a remedy against fornication; and grant that (when I enter into it) I may never abuse it, by allowing myself such liberties as are inconsistent with the purity of the christian religion.

Grant that my soul and body may be preserved pure and undefiled, that glorifying thee in my body, and in my spirit now, I may hereafter be glorified by thee.

Give me a firm faith in thy power for the subduing all impurity, and whatever is contrary to thy blessed will, in my soul. Let no discouragements keep me from presenting frequent and fervent petitions to thee for this excellent and necessary gift in the name of our great mediator Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, thanksgiving and praise, now and for ever. *Amen.*

A Prayer for Submission to the Will of God, and for Contentment.

I. O ALMIGHTY and all-wise God, the creator, disposer and governor of all things; from thee I have my being, and of thy fullness I have all that I possess and enjoy. O God, grant that I may always adore and reverence thee as the supreme object of my love, my fear, my hope, and my trust; and that I may render thee all those religious and devout affections, which are due to thee my maker and sovereign Lord.

II. Whatever thou pleasest, that doest thou in heaven and in earth; from thee cometh every good and perfect gift, neither is there any evil that cometh, that thou hast not appointed; thou makest poor, and makest rich; thou bringest low and liftest up; grant therefore, I may reverence and acknowledge thy providence in every thing that befalls me, and from thence adore thy goodness, and acknowledge thy justice, and pay all humble submission to thy sovereign will and pleasure, out of a firm persuasion of thy infinite wisdom and goodness.

III. O God who in thy wisdom hast ordained the several orders, and degrees, the several different states and conditions of men in this world; grant me full contentment of mind in that state thou hast been pleased to place me, and humility to acquiesce in thy disposal of me, and grace carefully and faithfully to discharge those duties it requires of me. Grant me patience under all losses and disappointments, and remove all repining and envy far from me.

IV. O God, I am thy creature; my entire dependence is on thee; grant that therefore my faith, my hope and my trust, may always be in thee, and that my hope and my trust may not be in vain; and grant I may always fear and obey thee, for then thou hast promised thou wilt never leave me nor forsake me. I will therefore take no anxious thought for my life, what I shall eat, or what I shall drink, or wherewithal I shall be cloathed, (as a Gentile that knows thee not) seeing thou knowest I have need of all these things, and that if I seek thy righteousness, all these things, shall be added unto me, out of thy great bounty and fullness. Nor will I be dismayed at any calamity thou in thy wise providence shalt order for me, seeing all things shall work together for good to them that love and fear thee.

V. Take from me all sorrow, that the love of worldly things may at any time raise in me, from my disappointed hopes and designs in the world, or from any evils or calamities of this life. Let me not hereafter wish for prosperity, for health, or life; but with the prospect of spending them with thee, and for thy glory. I pray not that thou wouldst give me either prosperity or adversity, health or sickness, life or death; but that thou wouldst dispose my prosperity and adversity, my health, my sickness, my life, and my death, for thy glory, and for my own eternal welfare. Thou only knowest what is most expedient for me; thou art my sove-

reign master and Lord, guide and govern me at thy pleasure; give me, or take from me, as seemest best to thy providence, and in all things conform my will to thine. And grant that with an humble submission and holy confidence, I may equally reverence and adore the different events which thou shalt bring upon me.

VI. O God, grant that I may with a constant evenness of spirit embrace all thy disposals, for as much as I know not what to ask, and cannot desire absolutely one event rather than another without presumption, and without making myself the judge of all that train of future things which thy wisdom has so justly concealed from my view. I know, O Lord, my whole knowledge may be reduced to this one point; that it is good to obey thee, and evil to offend thee. After this, I know not what is best or worst amongst all things. I know not what is most profitable for me, health, or sickness, riches or poverty, any condition, any circumstances of this world; such a judgment surpasseth the force and sagacity of man, and lies hid amongst the secrets of thy good providence; which I will reverence and adore, and humbly submit to, but will never dispute or murmur against. Finally, O my God, I commit my life, and the dearest concerns that attend it, to thy disposal, in the name of Jesus Christ my Saviour, beseeching thee, for his sake, by such ways and means as thou seest fit, to bring me to life eternal. *Amen.*

A Prayer for Charity.

(From Mr. Jenks.)

O most gracious and merciful Lord our God, who art very goodness and love itself; thou hast commanded, that he who loveth thee, should love his brother also! yea, that we should love our neighbour as ourselves. Father of mercies, forgive me all my sins of uncharitableness; and give me a heart to abound with loving-kindness to all the partakers of my nature, that are the work of thy hands, and sharers in my hope. Let me not despise any for their low estate, nor hate any for their abusive carriage, or cast off any as reprobate for their scandalous wickedness; but be kindly affectioned unto all; desirous of their holiness and happiness, and contributing what lies in me to promote it; shewing the mercy which thou knowest I need; and forgiving

others as I myself desire to be forgiven; yea, ready to distribute, and willing to communicate. As I would be glad to find favour and receive supply of my own wants, give me, gracious God, a large heart, and (according to my ability) an open hand, that I may give cheerfully, and sow plentifully, while I have time, doing good unto all men, especially to them that are of the household of faith; yea, loving the opportunities of such well doing; and blessing thy name, who hast so blessed and enabled me; and refreshing myself, in making the poor to bless me.

And O that we may all approve ourselves the disciples of our Lord, by the love we have for one another; and shew that we are passed from death unto life, because we love the brethren, and bear the greatest kindness to the children of God; ever esteeming and loving them above all; and holding such as nearest and dearest to us, that are so to thy blessed self. O let our love be without dissimulation; not only in word and in tongue, but in deed and in truth; loving one another with a pure heart fervently; loving even the worst, so as to wish them well, and seek their good; and having our delight in the saints that are in the earth and the righteous that are more excellent than their neighbours; loving them for thy holy image and Spirit set upon them: and setting our hearts upon them, because thou art with them and hast a peculiar favour to them, and with an everlasting love hast loved them.

O Lord of love, keep me from censoriousness, and rash judging of any; that I may think and hope the best of all, which their case will admit; and love every one for his sake who has shewed the greatest love for us all, even our dearest Lord and only Saviour Jesus Christ. *Amen.*

A devout Prayer that may be used at any Time.

O My God! infinite in goodness and boundless in mercy to all who love and obey thee; grant me grace, I beseech thee, to love thee with all my heart, with all my soul, and with all my strength, and for thy sake to love all men as myself: give me a charitable opinion of them all, whether friends or enemies; suffer me not rashly to judge or condemn any person of what state or condition soever, and if it be my own lot to be despised and rejected by others, teach me therewith to be content.

Grant that I may never study to please men in any thing, whereby I may be in danger of displeasing thee; and that it may always be my chief and only desire, to promote thy honour, and to fulfil in all things thy most holy will.

Give me grace, O heavenly father, to be entirely submissive and contented under all afflictions, disappointments and sufferings, which it is thy pleasure I should endure, and which thy wisdom shall judge proper and useful to advance me towards thee. And grant that by every tribulation and adversity which may befal me, whether directly from thy hand, or from men, as thy instruments, I may be weaned from the world, and more closely united to thee.

O heavenly father, I beseech thee, by the merits and death of thy son, to give me grace, to have thee always before my eyes; and with a holy fear seriously to consider the hour of my death, which is so uncertain; the shortness of my life, of which, alas! I have so unprofitably, for trifles, already lost so great a part; the day of judgment, which is so awful to the good, and so terrible to the wicked; and upon the infinite and eternal punishments which shall then be inflicted upon impenitent sinners.

And finally grant, O infinite bounty, that I may never seek or find peace or pleasure in any thing without thyself; and that thy will may be the rule of my conduct and of all my actions in this world, and thou thyself my eternal bliss and happiness in that which is to come.

O most gracious Saviour! keep me from presuming on my own sufficiency; from relying on my own actions, and my own conduct. Grant that I may not trust in any thing, but in thee alone, and in thy all-sufficient merits, that all my hope, and all my confidence may be in them; yet so as never to make me neglect any opportunity of performing that which thy grace hath enabled me to do.

Fill my heart, O blessed Jesus! with a lively sense of thy divine love; and deliver me from all the inclinations of impure and deceitful self-love. Raise my desires, enlighten mine eyes, and touch my soul, in order to give me the true knowledge and sense of thy love, of thy mercies, of thy wisdom, and of thy power: as also of my own nothingness; of my darkness and unfaithfulness; of my folly and wickedness; of my misery and of my weakness.

O dearest Redeemer! Grant I may never lose the memory of thy passion and death, but may always have recourse to thy merits and sufferings, as to an assured refuge, and as a blessed means of reconciliation to my offended God; and that I may look on thy wounds, as an effectual remedy to cure all the defilements and corruptions of my sinful nature.

O prince of love! fill me so with thy divine love, that for the sake thereof all toil and travail, all dangers and difficulties may be sweet and easy to me; and that in comparison of thy sacred love, I may look upon all thy creatures, all their comforts, all their joys and all their recreations, as mean and contemptible; that if at any time thy infinite wisdom shall think fit to withdraw them from me, I may feel as great cheerfulness in submitting to the want of them, as I have sometimes found reluctancy to be deprived of them. *Amen.*

SHORT PRAYERS FROM DR. WARREN.

Before you read the Bible, or other good book, pray thus:

OPEN mine eyes, good Lord, that I may read the truths contained in this holy book: Give me a good understanding, and faithful memory, to apprehend and retain them: Grant that I may follow the instructions, keep the precepts, believe the promises, and dread the threatenings; that so they may be instrumental to my leading an holy life, and to my dying an happy and comfortable death. *Amen*, good Lord, *Amen.*

When you walk out of your house, pray thus:

O LORD, bless my going out; let thy holy angels go along with me, and let thy Holy Spirit rest upon me, that I may be safe under thy most mighty protection. I leave all my concerns in the world entirely to thy disposal. Direct this family in all their ways; keep their souls in truth and purity, their bodies in health and ease, and their goods in safety.

Before you begin your work or study.

THE Lord God of heaven vouchsafe to assist me with his Holy Spirit, and to drive away from me all sloth and idleness, that I may never neglect to do my duty, but that I may take pains while both health and strength continue, that when old age creeps upon me, and these are spent and consumed, I may enjoy in peace the rest of my labours. Be thou present with me, O Lord, in [illegible] undertaking. Grant that I may go about it with prudence [illegible]erfulness and due consideration; and when it is [illegible] may reap the wished-for fruits and success of my [illegible].

In your working, study, or business, often lift up your [illegible] God in this or a similar prayer.

DEAR Lord, vouchsafe me thy grace and blessing, without which all I take in hand will turn to no account. I believe I am now employed in that honest calling and business, which thy providence hath been pleased to allot me. I hope therefore that thou wilt bless it to me: And let the glorious majesty of the Lord my God be upon me. Prosper thou the works of my hands upon me, O prosper thou my handy work.

As you are walking or riding in the fields, pray thus:

LET my body, O God, get strength by this innocent exercise; and let my mind receive instructions, by beholding and contemplating these thy creatures, hearing their melody, smelling their sweetness, and observing their several properties and excellencies.

"O Lord our governor, how excellent is thy name in all the world; who hath set thy glory above the heavens."

"When I consider the heavens, the works of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hath made him a little lower than the angers, and hast crowned him with glory and honour; thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatso-

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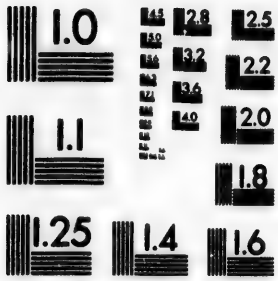

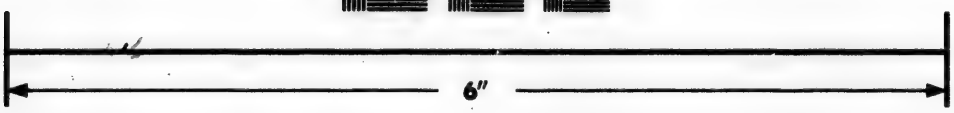

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ever passeth through the paths of the waters. O Lord, our Lord, how excellent is thy name in all the earth?"

At your return home.

I THANK thee, O gracious God, for my safe return home, that no evil hath befallen my body; and no wilful sin hath polluted my soul. I entreat thee to pardon all my sins of ignorance and infirmity, and to preserve me still by thy gracious providence and protection, the remaining part of this day, and for evermore.

A Prayer that may be used before going to Church, or in the Church.

(From Dr. Warren.)

O God, let thy blessed Spirit be present with me, and his grace assist me in all thy heavenly ordinances, that I may duly exercise myself in them, to thy honour, and my own improvement. When I read thy word, let me do it discerningly, that I may understand the scriptures, and that they may give light and understanding to me. When I hear thy word, let me do it with meekness and attention, and receive it with pure affection, and bring forth the fruits of the Spirit, in my life and conversation. When I pray, let me do it with humility, faith, devotion, fervency, and perseverance, so calling upon the name of the Lord, as that I may be saved: When I partake of the sacrament of the Lord's supper, let me do it worthily, with repentance, faith, hope and charity, and a due examination of my life, before I presume "to eat of that bread and drink of that cup." When I fast let me do it religiously, not to make a noise, "or to be seen of men;" but "afflict my soul, and humble myself before God," to raise my affections, and quicken my devotions to him. When I give alms, let me do it with cheerfulness and according to my ability, with secrecy and silence, "not seeking the praise of men for my reward," but looking up to God, to be rewarded by him. In all those services and good employments which thou hast called me to, or put upon me, let me use such faithfulness, care and diligence in the performance of them, as thou expectest from me, and will crown with acceptance, and a glorious recompence. That so thou mayest be glorified, and I edi-

fied by what I do, and may be able to say from experience, "That one day in thy courts is better than a thousand elsewhere." Grant this for the sake of Jesus Christ our Lord, *Amen.*

A Prayer to be used after Divine Service.

(From Dr. Horneck.)

BLESSED Lord, who livest for ever; I have prayed, I have heard thy Word, I have joined with thy people in their supplications; If thou, Lord, shouldest mark iniquities, who shall stand? pardon, I beseech thee, the iniquities of my holy things, and what imperfections thou hast seen in my devotions; cover them with the unspotted righteousness of Christ Jesus, and cleanse them with his blood. Cast me not away from thy presence, neither take thy holy spirit from me. Accept of my imperfect services, and make me more circumspect in all my ways. Let thy word be written in my heart, and let neither the cares nor riches, nor pleasures of the world steal it away. And grant, O Lord, that the word which we have heard and read this day, may be so ingrafted in our hearts, that it may bring forth in us the fruit of good living; and give us thy grace to walk according to this rule, through Jesus Christ our Lord. *Amen.*

A Prayer at our first entrance into the Church.

LORD, I am now in thy house; assist, I pray thee, and accept of my services. Enable me, and all who shall this day meet in thy name, to worship thee in spirit and in truth.

Let thy holy spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion, and grant, that we may improve this opportunity to the honour of thy holy name, and the benefit of our souls, through Jesus Christ our Lord. *Amen.*

A Prayar at church, after the service is ended.

BLESSED be thy name, O Lord, for this opportunity of attending thee in thy house and service.

Grant that I, and all that profess thy name, may be doers of thy word, and not hearers only. Pardon our

wanderings and imperfections; and accept both us and our services, through our only mediator Jesus Christ. *Amen.*

Another Prayer.

As your first coming into the church, kneel down, and say,

O Lord, let me behave myself here in thy glorious presence with reverence and godly fear. "And let the words of my mouth, and the meditations of my heart, be always acceptable in thy sight, O Lord, my strength and my redeemer." *Amen.*

After sermon and the blessing, say,

Thanks be to thy holy name, most gracious God, for this opportunity of attending thy public service. Accept of the services of prayer and praise I and all here have made. Pardon our wanderings and imperfections; and deal not with us according to our deserts, but according to our needs and thy rich mercies in Christ Jesus our saviour. *Amen.*

A Grace before Meals.

O God, the author of all good, bless these thy creatures to our use. Give them strength to nourish us, and, us grace to love and serve thee in all our thoughts, words, and actions, through Jesus Christ our Lord. *Amen.*

A Grace after Meals.

O God, relieve the wants of others; and give us thankful hearts for these and all thy mercies, through Jesus Christ, our Lord. *Amen.*

Another Grace before Meals.

Bless, O Lord, we beseech thee, this refreshment to our use, and us to thy service, for Jesus Christ's sake. *Amen.*

A Grace after Meals.

For this and every other mercy, O God, thy holy name be praised, through Jesus Christ our Lord. *Amen.*

Ejaculations and Passages taken out of the Holy Scriptures to be used upon several occasions.

PIOUS EJACULATIONS.

To be said in the morning, when you first awake.

I. Arise, thou that sleepest; arise my dull and drowsy soul, and Christ shall give thee light.

II. To thee, O Lord, do I lift up mine eyes, my hands, my heart, from this bed where my body hath taken its nightly repose, towards thy heaven where my soul expects her eternal rest.

III. My voice shalt thou hear betimes in the morning; in the morning will I direct my prayer unto thee, and will look up.

To be said when you rise.

I. In the name of our Lord Jesus Christ, who was crucified for our sins, and rose again for our justification, I arise from this place of bodily rest, to fulfil thy will, O my God! Save me therefore by thy cross and passion: bless, govern and keep me this day, and for ever. *Amen.*

II. I laid me down and slept, and rose again; for the Lord hath sustained me.

To be said when you put on your Clothes.

I. Clothe me, O Lord, with the ornaments of thy heavenly grace, and cover me with the robes of righteousness.

II. Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

To be said when you wash your hands.

I. Wash me, O Lord, from my wickedness, and purge me from my sin.

II. Cleanse me, O God, by the bright fountain of thy mercy, and water me with a dew of thine abundant grace; that being purified from my sins, I may grow up in good works, truly serving thee in holiness and righteousness all the days of my life.

To be said when you humbly commend yourself to God's protection upon your knees.

Into the hands of thy blessed protection and unspeakable mercy, O Lord, I commend this day my soul and body, with all the faculties, powers and actions of them both; beseeching thee to be ever with me, to direct, sanctify and govern me in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, I may be preserved in body and soul, to serve thee, the only true God; through Jesus Christ our Lord. *Amen.*

To be said when you go abroad.

I. Shew me thy way, O Lord, and teach me thy paths.

II. Lead me, O God, in the way of truth, and guide me for thy mercy's sake.

III. O give thine angels charge over me, to keep me in all thy ways.

To be said when you hear the clock strike at any hour in the day.

I. Teach me, O Lord, to number my days, that I may apply my heart unto wisdom.

II. Our time passeth away like a shadow, and we bring our days to an end, like a tale that is told.

III. Have mercy upon me, O Lord, now, and at the hour of death.

To be said when you enter your Bed.

In the name of our Lord Jesus Christ, who was crucified upon the cross, and laid in his grave for me, I lay me down to rest: Bless me, keep me, and save me, raise me up again, and bring me at last to life eternal. *Amen.*

To be said as you lie down to sleep.

I. I will lay me down in peace, and take my rest; for it is thou, Lord, only, that makest me dwell in safety.

II. Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth.

III. Have mercy upon me, O Lord, now, and at the hour of death.

IV. Preserve me while I am waking, and defend me when I am sleeping, that my soul may continually watch

for thee, and both body and soul may rest in thy peace for ever. *Amen. Amen.*

For the Lord's Day.

To be said as you enter the Church.

I. As for me, I will go into thy house, O Lord, in the multitude of thy mercies; and in thy fear will I worship thee in thy holy temple.

II. Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth.

III. My soul hath a desire and a longing to enter into the courts of the Lord.

To be said when you enter your Pew.

I. O how amiable are thy dwellings, thou Lord of hosts! One day in thy courts is better than a thousand elsewhere.

II. Blessed are they that dwell in thy house: they will be always praising thee.

To be said when you kneel down to worship and adore before the presence of God.

Holy, holy, holy Lord God Almighty, who was, and is, and is to come; we worship him that liveth for ever, and cast ourselves before his throne. Thou art worthy, O Lord our God, to receive glory, and honour, and power; for thou hast created all things; and for thy will's sake they are, and they were created.

To be said before you leave your pew, when divine worship is ended.

Blessed be thy name, O Lord, for the opportunity of attending thee in thy house and service. Make me, I pray thee a doer of thy word and not a hearer only. Accept both our prayers and ourselves, through our only Mediator Jesus Christ. *Amen.*

Ejaculations when we awake in the Night.

(From Bishop Taylor.)

Stand in awe, and sin not: Commune with your own heart upon your bed, and be still. I will lay me down in peace, and sleep; for thou, Lord, only makest me dwell

in safety. Blessed are they that dwell in the heavenly Jerusalem, where there is no need of the sun, neither of the moon to shine in it; for the glory of God does lighten in it, and the Lamb is the light thereof. And there shall be no night there, and they need no candle; for the Lord God giveth them light, and they shall reign for ever and ever.

The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt away with fervent heat, and the earth also, and the works that are therein shall be burnt up: Seeing then all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.

"Lord, in mercy remember thy servant in the day of judgment."

"Thou shalt answer for me, O Lord, my God."

"In thee, O Lord, have I trusted; let me never be confounded. *Amen.*

Some Passages taken out of the Holy Scriptures, to be used upon several occasions.

When you go about your work, say,

"PROSPER thou the work of our hands upon us, O Lord, prosper thou our handy work." *Psalm* xc. *last verse.*

If you find yourself inclined to anger or passion, say,

"Set a watch, O Lord, before my mouth, and keep the door of my lips." *Psalm* cxli. 3.

If any evil thoughts are arising in your mind, say,

"Make me a clean heart, O God, and renew a right spirit within me." *Psalm* li. 10.

If you are tempted to sin, say,

"How can I do this great wickedness, and sin against God?" *Gen.* xxvix. 9.

"Lord, make a way for me to escape out of this temptation." 1 *Cor.* x. 13.

After any mercy received, say,

"What reward shall I give unto the Lord for all the benefits that he hath done unto me?

"Praise the Lord, O my soul, and all that is within me, praise his holy name!" *Psalm* cxvi. 12. and ciii 1.

If you are tempted to omit your daily prayers, say,

It is written, "Pray without ceasing." 1 *Thess.* v. 17.

When you talk of your business to-day, or to-morrow, you ought to say,

"If the Lord will, we shall live and do this or that." *James* iv. 15.

When you have done any good action, say,

"Not unto us, O Lord, not unto us, but unto thy name give the praise." *Psalm* cxv. 1

Ejaculations for Journeying Mercies.

Lord keep me in the way I go, that no evil thing may befal me. *Gen.* xxviii. 20.

Grant that I may have a prosperous journey by the will of God. *Rom.* i. 10.

And if thy presence go not with me, carry me not up hence. *Exod.* xxxiii 15.

Lord, I bless thee that thou hast said, my presence shall go with thee, and I will give thee rest. *Verse* 14.

After a Journey.

Blessed be the Lord God who hath kept me in the way that I go. *Gen.* xxviii. 20.

So that I am come again to my house in peace. The Lord shall be my God. Verse 21.

Ejacultaions to be used by the Sick.

Lord I am justly afflicted for my sins, O sanctify my bodily sufferings to the saving of my soul.

Lord, have compassion on my weakness, and lay not more upon me than I am able to bear.

Let thy grace be sufficient for me.

In taking my Medicines.

LORD give a blessing to the means which are used for my recovery.

In the time of extreme Pain or Sickness.

O Father of mercies, and God of all comfort, have mercy upon me and comfort me!

Lord, increase my patience, or abate my pain.

Blessed Jesus, have mercy on me.

By thine agony and bloody sweat, by thy precious death and sufferings, good Lord deliver me!

O dear Saviour, heal and help me.

Graciously look upon my afflictions.

Pitifully behold the sorrows of my heart:

Mercifully forgive my sins.

On receiving Ease or Abatement of Pain.

GLORY be to thee, O Lord, for this ease and relief; be pleased to continue thy mercies to me!

When the Sick Person wants Sleep.

LORD, hear my groanings, and send me rest to ease my complaints.

After a Sleep.

BLESSED be thy name, O Lord; how have thy comforts refreshed my soul!

When in Danger.

Lord, my time is in thine hand. Thou knowest what is best and fittest for me.

Lord, I resign myself to thy will, either to live or die; but whether I live or die, let me be thine for ever.

Lord, strengthen my faith, that it may never fail me to the last.

When Death seems to be approaching.

O BLESSED Spirit, support and comfort me in my passage through the valley and shadow of death.

Suffer me not, O Lord, for any pains of death, to fall from thee.

LORD, into thy hand I commend my spirit!

Lord Jesus come quickly!

Dear Saviour, receive me to thy mercy.

More Ejaculations for Sick Persons.

BE merciful unto my sins, O Lord; O bring me out of my distress.

Look upon my adversity and misery, and forgive me all my sins.

Lord, lift up the light of thy countenance upon me, and make me to rejoice in thy salvation.

Forsake me not, O Lord my God, be not thou far from me.

Withdraw not thou thy mercy from me, Lord, let thy loving kindness and thy truth always preserve me.

Comfort the soul of thy servant, for unto thee, O Lord, do I lift up my soul.

Not my will, but thy will be done.

Deal gently, O Lord, with thy servant, lay no more upon me than I am able to bear.

Forget not, O Lord, my soul in adversity, and let me never forget to trust in thy mercies, and to praise thy name, for it is lovely.

Make me to hear the voice of joy and gladness, that the bones which thou hast broken may rejoice.

O remember not the sins and offences of my youth, but according to thy mercy think upon me, O Lord for thy goodness.

If thou, Lord, shouldst be extreme to mark what I have spoke, or thought, or done amiss, O Lord, who may abide it?

But thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth.

Turn thee, O Lord, and deliver my soul, O save me for thy mercies sake.

Ejaculations to be used by the Dying, or to be read to them as their Souls are departing.

O LORD, of whom may I seek for succour but of thee, who for my sins are justly displeased? Yet, O holy and

most merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of my heart, shut not up thy merciful ears to my Prayers, but hear me, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer me not at my last hour for any pains of death to fall from thee.

Lord, the Prince of this world cometh; O let him have nothing in me. Lord, the snares of death compass me round about, O let not the pains of hell take hold upon me; but though I find trouble and heaviness, yet, O Lord, I beseech thee, deliver my soul.

Say unto my soul, to-day shalt thou be with me in Paradise.

Dear Jesus, who humbledst thyself to the death of the cross for me, let that death of thine sweeten the bitterness of mine.

O blessed Jesus, who hast loved me, and washed me from my sins in thine own blood, receive my soul.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord thou God of truth. Come Lord Jesus, come quickly.

AN ALPHABETICAL TABLE

OF THE WEEKLY COLLECTS IN THE BOOK OF COMMON PRAYER

Reduced under proper Heads.

Affliction. Prayers for deliverance from, and support under afflictions. Collects for the third Sunday after Epiphany, eighth after Trinity, and sixth Sunday in Lent.

Angels. A prayer for the guardianship of angels. Collect for St. Michael.

Charity. See *Love.*

Chastity. A prayer for chastity. Collect for the 1st Sun in Lent.

Christ. A prayer for the imitation of Christ. Collects for the Sunday next before Easter, and the 2d Sun. after Easter.
For the benefit of Christ's death. Collect for the Annunciation.
Church. Prayers for the universal church. Collects for the fifth Sunday after Epiphany, the third Sunday after Easter, St. John the Evangelist, and the two first Collects for Good Friday.
For the unity of the church. Collect for St. Simon and St. Jude.
For the peace of the church. Collects for the fifth, sixteenth, and twenty-second Sundays after Trinity.
Comfort. A prayer for spiritual comfort. Collect for the Sunday after Ascension.
Contrition. A prayer for contrition. Collect for Ash Wednesday.
Covetousness. A prayer against covetousness. Collect for St. Matthew's day.
Courage. A prayer for christian courage. Collect for St. John Baptist.
Enemies. A prayer for deliverance from enemies. Collect for the third Sunday in Lent.
Example. Prayers that we may follow the example of Christ. Collects for the Sunday next before Easter, and the second Sunday after Easter.
Faith. Prayers for a right and firm faith. Collect for Trinity Sunday, St. Thomas and St. Mark.
For Faith, Hope, and Charity. Collect for the fourteenth Sunday after Trinity.
Grace. Prayers for grace and assistance in our christian course. Collects for the fourth Sunday in Advent, second in Lent, Easter-day, third Sunday after Easter, and the first, seventh and thirteenth after Trinity.
Heaven. A prayer for heavenly desires. Collect for Assension day.
For admittance to the enjoyment of God in heaven. Collects for the Epiphany, the sixth Sunday after Epiphany, and the Sunday after Ascension.
Humility. A prayer for humility and patience. Collect for the Sunday before Easter.
Illumination. Prayers for illumiliation, or a right judgment in all things. Collects for Whit-Sunday, first Sunday after Epiphany, and the ninth after Trinity.
Judgments. Prayers for deliverance from judgments. Collects for Septuagisima, Sexagesima, and the 4th Sunday in Lent.
Love. Prayers for the love of God and his laws. Collects for the fourth Sunday after Easter, and the sixth, seventh, and fourteenth after Trinity
For Love and Charity. Collect for Quinquagesima Sunday.

Ministers. A prayer for the fitness of ministers. Collect for St. Matthias.

That they may be diligent. Collect for St. Peter's day.

That their labours may be successful. Collect for the third Sunday in Advent.

Mortification. Prayers for mortification. Collects for Circumcision and Easter-Eve.

Obedience. Prayers that we may obey and follow the doctrine of the apostles. Collects for the Convention of St. Paul and John Baptist. See good works.

Prayers. For the acceptance of our prayers. Collect for the tenth Sunday after Trinity.

Providence. Prayers for protection by God's providence. Collects for the second, third, fourth, and twentieth Sundays after Trinity.

Purity. A prayer for purity of heart. Collect for the Purification.

Regeneration. A prayer for it. Collect for Christmas-day.

Religion. A prayer that we may be truly religious. Collect for the seventh Sunday after Trinity.

Saints. Prayers for the Imitation of them. Collects for Innocents day, St. Stephen, St. James, St. John Baptist, and All Saints.

Scripture. A prayer before reading the Scripture. Collect for the second Sunday in Advent.

Sin. Prayers for conversion from Sin. Collects for the first Sunday in Advent, the first Sunday after Easter, St. Andrew, St. James, and St. Matthew.

For pardon of sin. Collect for the twelfth, twenty-first, and twenty-fourth Sundays after Trinity.

Sincerity. A prayer for it. Collect for the third Sunday after Easter.

Holy Spirit. Prayers for the direction of the Holy Spirit. Collect for the nineteenth Sunday after Trinity, and fifth after Easter.

Temptations. Prayers for deliverance from, and support under temptations. Collects for the fourth Sunday after Epiphany and the second in Lent.

Thoughts A prayer against evil thoughts. Collect for the fifth Sunday after Easter.

Unbelievers. A prayer for Jews, Turks, Infidels, and Heretics. The third Collect for Good Friday.

Good Works. Prayers for Fruitfulness in good works. Collects for the fifth Sunday after Easter, and the first, ninth, eleventh, thirteenth, seventeenth, and twenty fifth Sundays after Trinity.

AN ALPHABETICAL

TABLE

Shewing where to find Psalms suited to particular subjects and occasions.

Adoration of God, Psalms 8, 65. 95, 96, and 145. (See *Praise.*)
———— of the sacred person in the Trinity, Psalm 47.
Advent, Psalms proper for, 18, verse 8, 50, 89, 96, 97 98 and 146, verse 6, &c.
Afflicted, prayer of, Psalm 13, 42, 94, 102, 119. ver. 81, &c. and Psalm 143.
————, comforts of, Psalm 119, verse 49, &c.
————, complaint of, Psalm 42, 77, 102, 119, verse 81, &c. and Psalm 143.
Afflicted, Psalm proper for, 119.
Afflictions, benefits of, Psalm 94, verses 12, 13, and 14, Psalm 119, verses 63, 66, 67, 68, 71 and 75.
Afflictions, deliverance from them celebrated, Ps. 34 and 107.
Aged Saint, prayer of, Psalm 71, verses 17 and 18.
Alms giving, Psalm 41, verses 1, 2 and 3, and Psalm 112.
Angels, guard of the righteous, Psalm 34, verse 7, and Psalm 91, verse 11 and 12.
Angels, called to praise the Lord, Ps. 103, ver. 20, 21, and 22.
Ascension, Psalms 24, 47 and 68, verses 18, &c.
Ash-Wednesday, Ps. proper for, 51 and 130 (See *Penitential.*)
Assistance from God, Psalms 138 and 144.
Atheism practical, punishment denounced against, Psalm 14.
————, prevalence of lamented, Psalms 10 and 12.
Attributes of God, Ps. 36, ver. 5, &c. Ps. 111, 145, 146 and 147.

Blessing of God on temporal blessings and comforts Psalm 127.
Blessings of a family, Psalm 128.
————, temporal promised, Psalm 144, verse 12 to the end.
————, promised to the righteous, Psalms 1, 32, 122 and 128.
Blood of Christ, cleansing from sin, prefigured by the ceremonies of the law, Psalm 51.
Brotherly love, Psalm 133.

Care of God over his saints. Psalm 34.
Charity to the poor. (See *Alms giving.*)
Charitable man, blessings promised to, Ps. 41. veres 1, 2 and 3.
Children, comforts of, Psalm 127, verses 3, 4, and 5.
————, instructed in God's law, Psalm 78, verse 6, &c. Ps. 119, verse 9, &c.

Christ, the true David Psalm 25 and 89. (See *David.*)
———, covenant made with him typified by David, Psalm 89.
———, divinity of, Psalm 45, verse 6, &c. Psalm 47 and 110.
———, his incarnation, Psalm 40, verse 6, &c.
———, David in the person of, describes his sorrows and the malice and persecution of his enemies, and prays for deliverance, Psalms 22, 35, 41 and 55.
Christ, his death and sufferings set forth in the person of David, Psalms 22, 40, 41, 35, 55, and 69.
Christ, his resurrection predicted, Psalm 2, 16, verse 9, &c. Psalm 69, verse 29, &c. Psalm 118, verse 22, &c.
Christ, his ascension celebrated, Psalms 24, 47, 69, &c.
———, his exaltation in his human nature to his *Mediatorial Kingdom*, Psalm 2, verse 7 to the end, Psalms 8, 21, 72, 89, 110, 118. and 132.
Christ, his glorification in his human nature, Psalm 8.
———, his love to his church celebrated, Psalm 45.
———, his love to his enemies, Psalm 35, verse 11, &c.
———, his glory and power, Psalm 45, verse 2, &c.
———, his kingdom among the Gentiles, Ps. 72, 87, 110 and 132.
———, a priest and a king, Psalm 110.
———, our strength and righteousness, Ps. 71, ver. 14, 15 & 16.
———, his first and second coming, Psalms 50, 96, 97, and 98.
Christmas day, Psalm 45, Psalm 85, three last verses, Psalm 89, 110 and 132.
Church, established by God, Psalm 44.
———, built on Jesus Christ, Psalm 118, verse 22, &c.
———, gathered and settled, Psalm 132.
———, its beauty, worship and order, Psalms 48 and 122.
———, the birth place of saints, Psalm 87.
———, safety and joy in it, Ps. 27, ver. 4, &c. Ps. 48 and 84.
———, destruction of its enemies, Psalm 76.
———, Gentiles gathered into it, Psalms 45 and 47.
———, God defends it and fights for it, Psalms 20, 46, 125 and 135.
Church, Christ's love to it, Psalm 45.
———, God's presence in it, and delight in it, Ps. 34 and 132.
———, the garden of the Lord, Psalm 92, verse 12.
———, the spouse of Christ, Psalm 45.
———, its increase, Psalm 67.
———, in affliction, Psalms 44, 80, and 89, verse 38, &c.
———, comforted, Psalm 125.
———, the honour and safety of a nation, Psalm 48.
———, its festivals joyfully attended, Psalm 122.
Comfort and support in God, Psalm 4, Psalm 16, verse 5, &c. Psalms 32, 34. 46, and 94, verse 12, &c.
Comfort and support in God from a view of his past mercies, Psalm 77, verse 10, &c.

Comfort and support in sadness, prayed for, Ps. 102 and 143.
——— of God's spirit prayed for, Ps. 42, 43 and 51.
Communion of Saints, Psalm 16 and 133.
Complaint, of absence from public worship, Psalm 42.
———, of sickness, Psalm 6.
——— of temptation and spiritual affliction, Psalm 42.
——— of the prevalence of impiety & wickedness, Ps. 10 & 12.
——— of quarrelsome neighbours, Psalm 11.
——— of heavy afflictions in mind and body, Ps. 102 & 143.
Compassion of God, Psalms 103 and 145, verse 8 to the end.
Confession of sin, repentance and pardon, Psalms 32, 38, 51, 130 and 143.
Confirmation, Psalms proper for, 19, ver. 7, &c. 25, ver. 7, &c. 34, ver. 11, &c. 51, ver. 9, &c. 119, ver. 9, &c. ver. 33, &c. verse 105, &c.
Conscience, its guilt relieved, Psalms 32 and 130.
Consecration of a church, Psalms 24, 27, 84, 100, 122 and 132.
Contention, complained of, Psalm 120.
Contrition, an act of, Psalms 25 and 51.
Converse with God, Psalm 63.
Conversion of Jews and Gentiles, Psalms 87, 96, 106 and 126.
Corruption of manners general, Psalms 11 and 12.
Counsel and support from God, Psalms 16 and 119.
Courage in death, Psalm 16.
Covenant made with Christ in the person of David, Psalm 89.
Creation and providence, Psalms 33, 104, 135, 136, 147 and 148.
Creatures, no trust in them, and God all-sufficient, Psalm 33, verse 10 to the end. Psalms 62 and 146.
Creatures praising God, Psalm 148.

David, in his sufferings, deliverances, kingdom, &c. a type of Christ, Psalms 2, 18, 21, 22, 35, 40, 44, 45, 55, 69, 72, 89, 109, 110, 118 and 132. (See *Christ.*)
Death, courage in, Psalm 16, and 23, verse 4, &c.
——— deliverance from, Psalms 31 and 118.
——— of Christ, Psalms 22 and 69.
——— of saints and sinners, Psalms 37 and 49.
——— the effects of sin, Psalm 90.
Defence and salvation in God, Psalms 3, 18, 61 and 121.
Delaying sinners warned, Psalm 95, verse 7, &c.
Delight in God, Psalms 18, 42, 63, 73, and 84.
Deliverance begun and perfected Psalm 85.
——— from despair, Psalm 18.
——— from deep distress, Psalms 34 and 40.
——— from death, Psalms 31 and 118.
——— from oppression and falsehood, Psalm 56.
——— from persecution, Psalms 5, 7, 53 and 94.
——— from slander, Psalms 5 and 31.

Deliverance from shipwreck, Psalm 107, verse 29, &c.
——— by prayer, Psalms 34 and 40.
Desertion and distress of soul, Psalm 13, Psalm 25, verse 16, &c. Psalms 38 and 143.
Desire of knowledge, Psalm 119, verse 83, &c.
——— of holiness, Psalm 119 verse 86, &c.
——— of comfort and succour, Psalm 119, verse 39, &c.
——— of quickening grace, Psalm 119 verse 25, &c.
Desolations, the church safe in them, Psalm 46,
Devotion, Psalm 134.
——— in sickness, Psalms 6 and 39.
Direction, prayed for, Psalm 25.
Distress relieved, Psalms 34, 40 and 130.
Divinity of Christ, Psalm 45, verse 6, &c. Psalm 110.
Dominion of man, Psalm 8, verses 3, 4, 5 and 6.
Doubts and fears suppressed, Psalms 3, 31 and 42.

Easter Eve, Ps. proper for, 16, ver. 9, &c. and 40, three 1st ver.
Easter, Psalms proper for, 2, verse 7, to the end. Psalm 30, Psalm 57, six last verses, and Psalm 118.
Education, religious, Psalm 34, verse 11, Psalm 78, verse 4, &c. Psalm 119, verse 9, &c.
Egypt's plagues, Psalm 105.
End of righteous and wicked, Psalms 1 and 37.
Enemies of Christ and the church (typified by the enemies of David and Israel) Psalms 18, 48, 68, 74, 76, 83 and 102, verse 13, &c. (See *Christ, Church, David.)*
Envy and unbelief cured, Psalms 37 and 49.
Epiphany, season of, Psalms proper for, 22, verse 27, Psalms 45, 47, 67, 72, 87, 96, 98. (See *Gentiles, Kingdom of Christ.)*
Equity and wisdom of providence, Psalm 9.
Evening Psalms, 4, veres 3, &c, Psalm 63, 3d and 4th stanzas.
Evidences of grace, Psalm 15 and 26.
Evil times, Psalm 12.
Evil neighbours, Psalm 120.
Evil magistrates, Psalms 58 and 82.
Exaltation of Christ, Ps. 2, ver. 7 to the end, Ps. 8, 21, 72 & 110.
Examination, Psalm 26, 139, two last verses.

Faith in divine power and mercy, Psalms 57, 62, and 130, four last verses.
Faithfulness of God, Psalms 89, 105, 111, 145 and 146.
Falsehood, blasphemy, &c. Psalms 12 and 56.
Family love and worship, Psalm 133.
——— blessings, Psalm 128,
Fear in the worship of God, Psalm 89, verse 7, &c. Ps. 99.
—— and reverence of God, Psalm 33, verse 8, &c. Psalm 128. (See *God, his power and majesty.)*

Fears and doubts suppressed, Psalms 3, 31, 34 and 42.
Flattery and deceit complained of, Psalms 12 and 36
Formal worship, Psalm 50, 4th stanza, &c.
Forgiveness of sin prayed for, Psalm 6, 38 and 51. (See *Penitential pardon.*)
Frailty of man, Psalm 39, verse 7, &c. Psalm 89 verses 47 and 48, Psalm 90, 144, verses 3 and 4.
Fretfulness discouraged, Psalm 37.
Friendship its blessings, Psalm 133.
Funeral, Psalms proper for, 39, verse 7. &c, Psalm 89, verses 47 and 48, Psalms 90, 144, verses 3 and 4.

Gentiles given to Christ, Psalms 2, 22, 27 and 72.
——— gathered into the church, Ps. 45, 47, 67, 87 and 96.
——— owning the true God, Psalms 65, 67, 96 and 98.
Glorification of Christ in his human nature, Psalm 8.
Glory of Christ, Psalm 45, verse 2, &c.
Glory and grace promised, Psalm 84, 97, last three verses.
God, his greatness and glory, Psalm 8, four first and last verses.
——his perfections and providence extolled, Psalm 36, verse 5. &c. Psalms 65. 103, 145 and 147.
God, his goodness, &c. Ps, 103 145, verse 7, &c. Psalm 147.
—— his omniscience, Psalm 139.
—— his omnipresence, Psalm 139.
—— his omnipotence, Psalm 68, 89, verses 6, 7, 8 and 9, Ps. 93 and 96.
God, his justice, Psalm 92.
—— his sovereignty and goodness, Ps. 8, 75, 82, 113 and 144.
—— his compassion, Psalm 103, 145, verse 8 to the end.
—— his care of the saints, Psalm 3, verse 3, &c. Psalm 7, verse 8, &c. and Psalm 34.
God, our defence and salvation, Psalms 3, 33, 61 and 115.
—— eternal, &c, Psalm 93.
—— eternal and man mortal, Psalms 90 and 102.
—— faithfulness, Psalms 89' 105, 111, 145 and 146.
—— goodness and mercy, Psalms 103 and 145.
—— goodness and truth, Psalms 145 and 146.
—— governing power and goodness, Psalm 66.
—— greatness and goodness, Psalms 68, 144, 145 and 147.
—— the judge, Psalm 9, verse 7, &c. Psalms 50, 97, Psalm 98, last verse, Psalm 149, last verse.
God, his majesty, Psalms 68 and 97.
—— his condescension, Psalm 113.
—— mercy and truth, Ps. 36, verse 5, &c. Ps. 103, 136 and 145.
—— made man, Psalm 8, verse 5, &c.
—— his perfections extolled, Psalm 36, verse 7. &c. Psalm 111, 145, 146 and 147.

God, our portion, Psalm 4, verse 6 to the end, Psalm 73, verse 25 to the end.
God, his power and majesty, Ps. 68, 89, ver. 6, &c. Ps. 93 & 96.
—— our preserver, Psalms 121 and 138.
—— present in his church, Psalms 46 and 84.
—— our shepherd, Psalm 23.
—— our support and comfort, Psalm 94, verse 12, &c.
—— supreme governor, Psalms 75, 82 and 95.
—— his vengeance and compassion, Psalms 58 and 97.
—— unchangeable, Psalms 89 and 111.
——worthy of all praise, Psalms 145, 146 and 150.
Good Friday, Psalms proper for 22, 35, 40, Psalm 41, verse 5 to the end, Psalms 55 and 69. (See *Christ, his sufferings and death.*)
Good Works, Psalm 4, verse 3, &c. Psalms 15, 24, verse 3, &c. Psalm 101, verse 3, &c. Psalms 112 and 119.
Goodness of God celebrated, Psalms 103 and 147, (See *God.*)
Gospel, its blessings, glory and success, Psalms 19, 45, 89, 98, 110 and 111,
Government, from God, Psalm 75.
Grace prayed for, Psalms 25, 42 and 43,
—— its evidences, Psalm 26.
—— without merit, Psalms 16 and 32.
—— of Christ, Psalms 45 and 72.
—— and providence, Psalms 33, 36, 135 and 136.
—— preserving and restoring, Psalm 57, 66, four last verses, Psalms 125 and 138.
Grace and glory, Ps. 84, two last verses Ps. 97, three last ver.
Grace pardoning, quickening, and sanctifying, Psalm 119, ver. 25, &c. verse 33, &c. verse 57, &c. verse 73, &c.
Greatness of God, and his goodness, Ps. 68, 144, 145 and 147.
Guilt of conscience removed, Psalms 32, 51 and 130.

Harvest, Psalm 65, verse 9, &c. Psalm 147, verse 8, &c.
Health, sickness and recovery, Ps. 6, 30, 38, 39, 90, 102 and 116.
Hearing of prayer, Psalm 4, 65, first four verses and Psalm 66, last two verses.
Heart known to God, Psalm 139, verse 11, &c.
Heaven, Psalm 16, verse 9, &c. Psalm 17, last verse, Psalm 24, verse 3, &c. Psalm 97, verse 11, &c. Psalm 106, verses 3 and 4.
Historical Psalms, 78, 105 and 106.
Holiness, Psalm 4, verse 3, &c. Psalm 15, 24, verse 4, &c. Ps. 106, verse 3, &c. Psalms 112 and 119.
Holy Spirit, supplication for, Ps. 42, 51, ver. 10, &c. (See *Grace*.)
Hope and trust in God, Psalm 3, 16, last three verses, Psalms 18, 27, 31, 46, 56, three last verses, Psalms 62, 71, 86, 115, verse 9, &c. Psalm 125.

Humiliation, day of, Psalms proper for, 10 and 60. (See *Penitential Psalms.*)
Humility, profession of, Psalm 131.
Hypocrites and hypocrisy, Psalm 12, 50, verse 17 to the end.

Idolatry reproved, Ps. 115, verse 2, &c, Ps. 135, verse 15, &c.
Incarnation of Christ, Psalm 40, verse 6, &c.
Instruction, spiritual, Psalm 25, verse 3, &c. Ps. 34, verse 11, &c. Psalm 119.
Institution of a minister, Psalms proper for, 122, 132, verse 9, &c. Psalm 133.
Instructive Psalms, displaying the different characters and end of good and bad men, 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.
Intercession, Psalms of 20, 67, 122 and 132.

Jews, conversion of, Psalm 106, last five verses and Psalm 126.
—— saved from Egypt, and brought to Canaan, Psalms 68, 105, 107, 114, 135, and 136.
Jews' travels in the wilderness, Ps. 78, 106, verse 6, &c. Ps. 114.
Judgment day of, Psalm 1, three last verses, Psalm 50, 96, two last stanzas, Psalm 97, 98 three last verses. (See *Advent.*)
Justice of God, Psalm 92. (See *God, his perfections.*)
Justification from the free grace of God, Psalms 32 and 130.

Kingdom of Christ, Psalms 2, 72, 87, 89, 110 and 132. (See *Christ, Epiphany.*)
Kingly office of Christ, Ps. 21 and 110. (See *Christ, Epiph.*)
Knowledge, spiritual, desired, Psalm 119, verse 5, &c, verse 33, &c. verse 129, &c.

Law of God, its excellence, consolations, delight in it, &c. Ps. 19, and 119, verse 5, &c. verse 33, &c. verse 97, &c. verse 105. &c, verse 129, &c.
Lent, Psalms proper for, (See *Penitential Psalms*)
Liberality to the poor, Psalm 41, three first verses, Psalm 112, verse 3, &c.
Life. its shortness and frailty, Psalm 39, verse 4, &c. Psalm 89, verse 47 and 48, Psalm 90.
Life, uncertainty of, Psalm 39.
Longing after God, Psalms 42 and 63.
Lord's Day, Psalms proper for, 63, 3 first stanzas, 95, 96, 100 and 118, verse 19, to the end.
Love to our neighbour, Psalm 15.
Love of Christ to sinners, typified in the love of David to his enemies, Psalm 35, verse 12, &c
Love, brotherly, Psalm 133.

Magistrates warned, Psalm 58 and 82.
Magistrate, a good one described, Psalm 101.
Majesty of God, Psalm 68. (See *God.*)
Man, his dominion, Psalm 8, 3d and three following verses.
———, his mortality, Psalm 39, verse 4, &c. Psalm 89, verse 47, and 48, Psalm 90, verse 3, &c. Psalms 102.
Marriage, mystical, and typical of the union between Christ and his Church, Psalm 45, verse 9, &c.
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Mortality of man. (See *Man, his mortality.*)

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———'s prosperity, Psalm 144, four last verses.
———blessed and punished, Psalm 107, verse 33, &c.
National deliverance, Psalms 76, 124 and 126.
National desolations, the Church and people of God safe in them, Psalms 46.

Obedience, sincere, Psalm 32, four last verses, Psalm 139, three last verses.
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Omnipresence of God, Psalm 139. (See *God.*)
Omnipotence of God, Psalm. 89, 6th and following verses. (See *God.*)
Omniscience of God, Psalm 139. (See *God.*)

Pardon, mercy and grace prayed for, Psalms 6, 25, 32, 51, 85, 130, and 143. (See *Penitential Psalms, Repentance.*)
Passion Week, Psalms proper for, 22, 35, 41, verse 5 to the end, 55 and 69. (See *Christ, his sufferings and death.*)
Patience under afflictions and persecutions, Psalms 37, 39, 130, verse 3, &c. and Psalm 131.
Peace and holiness, urged, Psalm 34, verse 14, &c.
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Penitential Psalms, 6, 32, 38, 51, 102, 130 and 143.
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Persecuted Saints, Psalms 35, 44, verse 9, &c. Psalms 74 and 80,

Persecution, prayer in time of, Psalms 7. 71 and 143.
——courage in time of. Psalms 46, and 94, verse 16, &c.
——deliverance from, Psalms 9, 10 and 94.
Persecutors of David as the type of the Messiah, and of the Church and people of God, Psalms 7, 35, 44, 74, 83, 109 and 110.
Pestilence, preservation in it, Psalm 91.
Piety, instruction in, Psalm 34, verse 11. &c.
Poor charity to. (See *Alms giving.*)
Portion, God our, Psalm 4, ver. 6 to the end. Psalm 73, ver. 25 to the end.
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——for hearing prayer, Psalms 66, four last verses.
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——for protection, grace, and truth, Psalm 57, verse 7, &c.
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——, its wisdom and equity, Psalms 9, ver. 7, &c. Psalm 96 and 97.
——and grace, Psalm 36, ver. 8, &c. Psalm 147.
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Qualifications of a Christian, Psalms 15 and 24.
Quickening grace. See *Grace.*)

Rain, Psalms 65, verse 9, &c. and 147, verse 8, &c.
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Reverence in worship. (See *Worship.*)
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Righteous, character of, Psalm 15. (See *Holiness.*)
Righteous, protected by God, Psalm 34, verse 7, &c. 37, 91, and 144 verse 12 to the end.
Righteous, blessings promised to, Psalms 1, 32, 121 and 128, (See *Saints.*)
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Saints, protection promised to, Psalms 34, verse 7 to the end, 37, 91 and 125.
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————proved and rewarded, Psalm 18.
Sickness, Psalm 6, 30, 38, 39 and 116.
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Sinners warned, Psalm [illegible], verse 7, &c.
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Slander, deliverance from it, Psalms 31 and 120.
Sovereignty of God, Psalms 75 and 93. (See *God.*)
Spirit. (See *Grace, Holy Spirit.*)
Spiritual enemies overcome, Psalms 3, 18 and 144.
Submission. (See *Resignation.*)
Sufferings of Christ, Psalms 22, 35, 41, ver. 5 to the end [illegible] and 69. (See *Christ, Good Friday, Passion Week.*)
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Support and counsel from God, Psalms 16, verse 7, &c. [illegible] verse 18, &c. and 94, verse 13, &c.

Temporal business and comforts, blessings on, prayed for, [illegible]
Temporal blessings promised, Psalm 144, verse 12 to the end.
Temptations overcome, Psalms 3 and 18.
Thanksgiving. (See *Praise.*)
Thunder and storm, Psalm 29, verse 3, &c.
Times, evil, Psalm 12. (See *Evil Times.*)
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Truth of God celebrated, Psalms 145 and 146.

Unbelief and envy cured, Psalm 37.
Unchangeable God. (See *God.*)
Unity, advantages of celebrated, Psalm 136.

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Wicked, the prosperity of, described & their fearful end, Ps. 73.
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Wickedness of man, Psalms 14, 36 and 51.
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Works of creation, providence and grace, Psalms 19 and 147. (See *Creation, Providence, Grace.*)
Worship and order of the church, Psalm 48.
———, delight in it, Psalms 84, 89 and 99.

[illegible] 1[illegible] and 1[illegible].

[illegible] for, Psalm [illegible], [illegible], &c.
[illegible] Penitence, Psalm [illegible].
[illegible] Church.

[illegible] Penitential Psalms are the [illegible], [illegible], [illegible], 51st, [illegible], 130th, 143d.

[illegible] Saviour's Sermon on the Mount is the 5th, 6th, and 7th Chapters of St. Matthew.

THE EIGHT BEATITUDES.
St. Matthew, Chapter v. Verse 3, &c.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are they that mourn; for they shall be comforted.
3. Blessed are the meek; for they shall inherit the earth.
4. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the pure in heart; for they shall see God.
7. Blessed are the peace-makers; for they shall be called the children of God.
8. Blessed are they which are persecuted for righteousness [illegible] for theirs is the kingdom of heaven.

FINIS.

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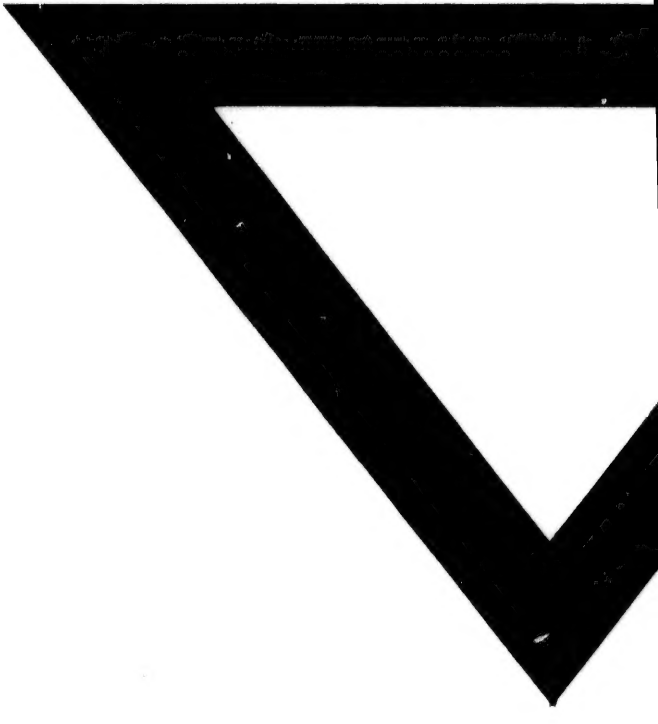
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